

#### PROSPECTUS

OF THE

# THEOLOGICAL CRITIC,

A QUARTERLY JOURNAL.

EDITED BY THE REV.

#### THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

THE principal object I have in view in editing this Journal is the furtherance of Biblical Criticism :- a most important branch of Theological Literature, which has been of late years all but entirely neglected in England.

The Journal will embrace Theology in the widest acceptation of the term, as comprehending the Criticism of the Sacred Text, Ecclesi: be Religio: ne History Theological Seminary. Discipli senting of Moralit d, PRINCETON, N. J. from its re will no Part of the he Work : ADDISON ALEXANDER LIBRARY. d, that in which was presented by of primar MESSRS. R. L. AND A. STUART. in the con le unity o.s n in its Case, Division pages. In u Shelf. 5 # 12,620 Theolog for refu f sound Book. criticism.

Editor of the Work, I give a pledge that I shall not willingly and intentionally allow any article or statement to appear in its pages in violation of Christian charity, candour, or courtesy.

T. K. A.

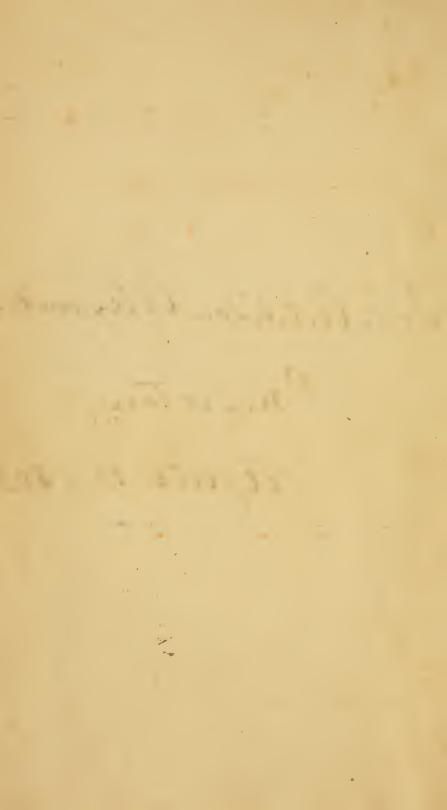
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# FIRST HEBREW BOOK.

BY THE REV.

## THOMAS KERCHEVER ARNOLD, M.A.

RECTOR OF LYNDON,

AND LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

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#### PREFACE.

THE plan of the following Work is the same as that which I have pursued in my other "First Books." I have principally followed Gesenius; and the later chapters of the Work, especially those which treat of the 'Irregular' or 'Weak' conjugations, are an abridged translation of that author's Grammar. These portions contain more information than will be at first necessary for the pupil; indeed, it will not be absolutely necessary that he should do more than commit to memory the 'Short Paradigm' prefixed to each chapter, and the accompanying Table of 'Normal Forms,' before he proceeds to translate the Exercise, with which the chapter concludes. When he meets with any variation from the forms he has committed to memory, he must refer to the fuller account of the conjugation that follows the Paradigm.

Through a considerable portion of the Work the Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose.

Wishing, therefore, to tempt many persons to teach themselves the language in which the Scriptures of the Old Testament were composed, I have felt it necessary to smooth the path to the accomplishment of the first and most irksome portion of the labour.

T. K. A.

Lyndon, May 5, 1851.

#### LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.

#### ERRATA.

Page 23, 76 a, for English read Hebrew.

- 35, 103, for affirmatives read afformatives.
   105, last line, for prefixes read suffixes.
- 107. In 308, for to be pure, for קָנָה kānāh, read מָּבָה nākāh.
- 184, b 9, for treasures read treasuries.

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#### INTRODUCTION.

(Abridged from Gesenius.)

#### § 1. Of the Semitic Languages in general.

THE Hebrew tongue is one member of a large family of languages, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. This family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

For want of a name, sanctioned by long usage, for the nations and languages united in this family, the term *Shemites*, *Semitic languages* (most of the nations using these tongues being descended from

Shem) is generally received at present.

The Semitic languages may be divided into three principal divisions: a) The Arabic, to which the Ethiopic belongs as a branch of the southern Arabic (Himyaritic). b) The Aramæan in the north and north-east. It is called Syriac, as it appears in the Christian Aramæan literature, but Chaldee, as it exists in the Aramæan writings of Jews. To this division belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18 and vii. 12—26; Dan. ii. 4—vii. 28. To the Chaldee is closely allied the Samaritan, both exhibiting a frequent admixture

of Hebrew forms. The Aramæan of the Natsoraans (John's disciples, Sabii \*) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt. c) The Hebrew, with which the Canaanitish and Phænician (Punic) stands in close connexion.

These languages are now either wholly extinct, as the Phænician, or exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia Proper, but also spread itself on all sides into the districts of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which spread itself under most diverse forms, from India to the west of Europe, and which is called the Indo-Germanic, as embracing the Indian (Sanskrit), ancient and modern Persian, Greek, Latin, Slavic, and Gothic, together with the other German languages. In very early times, the Semitic came into contact, in various ways, with the ancient Egyptian, from which the Coptic is derived. Both have accordingly much in common, but the relation between them is not yet accurately defined. The Chinese, the Japanese, the Tartar, and other languages have a fundamentally different character.

The grammatical structure of the Semitic languages has many peculiarities, which, taken together, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: a) Among the consonants (which always form the body of these languages) are many

<sup>\*</sup> So called from צבע as being βαπτισταί.

gutturals of several grades; the vowels, having their origin in the three primary sounds (a, i, u), subserve more subordinate distinctions. b) Most of the radical words consist of three consonants. c) The verb has only two tenses, but great regularity and analogy prevail in the formation of verbals. d) The noun has only two genders and a more simple indication of case. e) In the pronoun all oblique cases are indicated by appended forms (suffixa). f) Scarcely any compounds appear in verbs or nouns (except proper names). g) In the syntax is found a simple combination of sentences, without much artificial subordination of members.

As to the words themselves, the Semitic tongues vary essentially from the Indo-Germanic; yet they appear to have more in common here than in the grammar. A great number of stems and roots resemble in sound those of the Indo-Germanic class. But if we exclude terms that were obviously borrowed, we shall reduce the actual similarity, partly to words which imitate sounds (onomatopoetica), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a historical affinity, which cannot be proved without agreement also in grammatical structure.

The Semitic writing had from the beginning this striking imperfection, that only the consonants (on which the meaning of the word always depends) were given in the line as real letters. Of the vowels only the longer ones, and even these not always, were represented by certain consonants used as vowel-letters. It was not till a later period, that all the vowels were indicated by means of small signs attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The Æthiopic is the only exception, but its deviation from the Semitic usage

was probably introduced by the first missionaries who introduced Christianity into that country. However dissimilar the Semitic written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet (of which the truest copy now extant is the *Phænician*), from which also the ancient Greek, and through it all other European, characters were derived.

In regard to the relative age of these languages, the oldest written works are found in Hebrew; the Aramæan begins about the time of Cyrus (in the book of Ezra); the Arabic not till the earliest centuries after Christ (Himyaritic inscriptions); the Æthiopic version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, till the Mahomedan revolutions, when it suffered considerable decay.

### § 2. History of the Hebrew as a Living Language.

This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, Hebrew language\*, does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called by Isaiah language of Canaan (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11, 13), Neh. xiii. 24, and elsewhere, persons are said to speak אַרְּהַיִּרְיִּהְ (Judaicè), in the Jews' language, in accordance with the later usage which arose after the removal of

<sup>\*</sup> לְשׁוֹן עָבְרִית, γλῶσσα τῶν Ἑβραίων, ἐβραϊστί.

the ten tribes, when the name Jew was extended to the whole nation.

In the writings of the New Testament, the term Hebrew (ξβραϊστί, ξβραϊς διάλεκτος) was also applied to what was then the vernacular language of Palestine, in distinction from the Greek.

In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Baby-lonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation.

The remains of this language, which are extant in the Old Testament, enable us to distinguish but two periods in its history. The first, which may be called its golden age, extends to the close of the Babylonian exile, at which epoch the second, or silver age, commences.

Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. But the language of poetry is every where distinguished from prose, not only by a rhythm consisting in measured parallel members, but also by peculiar words, forms, and significations of words, and constructions in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as archaisms, which were retained in poetry, and partly as enrichments, which the poets who knew Aramæan transferred into the Hebrew. prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less

measured and regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz., 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Haggai \*, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age: e. g. several of the later Psalms (cxx. &c., cxxxvii., exxxix.).

<sup>\*</sup> Gesenius (who has been sufficiently answered by Hävernick) includes the prophet Jonah.

# FIRST HEBREW BOOK.

### Chap. I. Reading and Orthography. § 1. The Letters.

# 1. The Hebrew Alphabet consists of twenty-four consonants.

consonants.						
For	m.	Sounded as	Represented by	Hebrew name.	Original signification of the names (according to Gesenius).	Nume- rical value.
Final   (i. e. as	8	$A'$ l $reve{e}ph$	(mostly omitted)	אלף	Ox	1
the last letter of a word)	ב	Bêth	b (bh)	בֵּית	House	2
	٦	Gĩ'mĕl	g (gh)	הָּמֶל	Camel	3
	٦	$Dar{a}'lreve{e}th$	d (dh)	ַ <u>דַ</u> ּלֵת	Door	4
	ח	$Har{e}$	h	הא	Window	5
	٦	$Var{a}v$	v.	וָיַ	Hook	6
	7	Ză'yĭn	z	<u>זיין</u>	Weapon	7
	П	Khêth	kh	חית	Fence	8
	ಬ	$\mathrm{T}\hat{e}th$	t	מית	Snake	9
	<b>,</b>	Yôd	у	יוֹד	Hand	10
٦	כ	$C \breve{a} p h$	c (ch)	คุอ	The hand bent	20
	5	$Lar{a}'mreve{e}d$	1	לַבֶּיר	Ox-goad `	30
ם	な	$Mar{e}m$	m	מם	Water	40
1	۲	Nún	n	נון	Fish	50
	D	Sā'mĕch	8	סָּמֶדּ	Prop	60
	ע	$reve{A'y}{i}n$	ע	עַיִו	Eye	70
ন	9	$Par{e}$	p (ph)	KÐ	Mouth	80
月	7	Tsādê'	ts	בֿבּי	Fish-hook	90
	P	Kôph	k	קוף	Back of the head	100
	٦	Rêsh	r	ריש	Head	200
	انع	Shîn \	sh \	ושיו	Tooth	300
	w }	Sin	s }	ן שיון		
	л	$Tar{a}v$	t (th)	הַּנ	Cross	400
	1 ()1	.1 . 07	1 0.	11	the state of the state of	

a) Observe that Shin and Sin are distinguished by the posi-

tion of the distinctive point above them.

b) To distinguish Samech from Sin, in Roman characters, it will be represented by an Italics amongst Roman letters, and by a Roman s amongst Italics: so Têth will be t in Romans, t in Italics.

The Hebrew characters were originally representations of the 2 objects which their names denote, as set down in the sixth column.

The names and order of the letters should be learnt by heart, 3 since these must be perfectly known, before a Hebrew Lexicon can be used with facility. They may be arranged in triplets, thus:—

A'leph	Bêth	Gi'mel
N	ב	٦
Dā'leth	Ηē	$V\bar{a}v$
7	ਜ	1
Ză'yin	Khêth	Têth
7	П	ಬ
$\mathbf{Y}$ ôd	Căph	Lā'med
•	ב	5
Mēm	Nûn	Sā'mech
<b>a</b>	3 0	ס
A'yin	Pē	Tsādê
Ÿ	Ð	2
Kôph	Rêsh	Shîn; Sîn
ק	7	ששש
	Tāv	
	ת	

Chap. I. § 2. Division of the Consonants.

The *liquids* may also be considered a separate 5 class. They are,—

La'med, Mēm, Nún, Résh.

a)  $\aleph$  is the lightest of the gutturals, a scarcely 6 B 2

- (6) audible breathing from the lungs. (b) y is nearly related to it, and is "a sound peculiar to the organs of the Semitic race" (G). It had sometimes a comparatively hard sound, which the Greek interpreters expressed by γ (in Gomorrha, &c.): in other words it was a gentle breathing, not expressed in other languages (Eli, Amalek\*). It is now usual to pass it over in reading the language, and often in writing it in Roman characters. The Portuguese Jews pronounce it as gn at the beginning of a syllable, as ng at the end of one.
  - c) Resh (7) was pronounced with a hoarse guttural sound, and partakes of the peculiarities that, as we shall see, belong to the gutturals.

7 The consonants are also divided into,-

a) Servile letters.

b) Radical letters.

Servile letters are those which are used in the grammatical inflexions, and in the syllables that mark derivative words. Servile letters are, however, sometimes radical; though radical ones are never servile.

The servile letters are contained in the memorial words Mosheh, Eythan, Vecalebh (Moses, Ethan, and Caleb, משה איתו וכלב).

#### Exercise 1.

a) Write down, in English letters, the names of the following consonants.

	0					
	1	2	3	4	5	6
1.	ע	1	5	v	٦	N
	١	٥	٦	7	٦	•
3.	D	n	ے	٦	*	7
4.	r	Ð	٦	ಬ	Z	ל
5.	ב	Π	۲	P	٦	5
6.	v	8	1	ロ	7	2

<sup>\*</sup> Ἡλί, עֵלֵי. ᾿Αμαλέκ, עֵלֵילֵק. Ewald indicates its presence by the aspirated breathing ( `), but says that its sound may be best represented by gh: and in his Alphabet he prints Ghain.

b) Write down the Hebrew letters corresponding (7) to.

	1	2	3	4
1.	У	kh 77	h 77	z
2.	1 2	a 🖔	k P	v >
3.	gχ	n j	dγ	ts 🎽
4.		c o	m 📮	b 🤌

#### Chap. I. § 3. Long Vowels. Quiescent Letters. Syllables.

As long as the Hebrew was a spoken language, 8 no vowels were written, except so far as 1' & were vowel letters. (See the Introduction.) The vowels, as now found in Hebrew Bibles\*, are marks placed sometimes above the consonants, but more commonly below them. In the case of  $\bar{u}$  (3) the mark is inserted in the middle of one of them (Vav).

Hebrew words are written, and must be read, 9 from right to left; not, as with us, from left to right.

Long Vowels.] 1) Long a and e are denoted re- 10 spectively by the marks - and .. , placed under the consonant after which they are to be sounded.

5	ڟ۪	ţ	5	ದ	ڌ
$l\bar{a}$	$mar{a}$	$nar{a}$	$lar{e}$	$mar{e}$	$nar{e}$

- a) Long a is the true guttural a sound, as in father.
  b) Long e is the sound of a in fate, or e in there.
- 2) Long i (that is, the English e in me) is a dot 11 written under the consonant after which it is to be sounded, and followed generally by Yod, which is then said to be quiescent, that is, not sounded.

<sup>\*</sup> See the Introduction.

perceptible.

3) Long o is a dot usually placed over Vav, which is then quiescent (11).

13 4) Long u (like oo in tool) is a dot placed in Vav, which is then quiescent.

נו כוי לי  $l\hat{u}$   $m\hat{u}$   $n\hat{u}$ 

Long i and o are sometimes found without the Yod and Vav. They are then said to be written defectively. When long o is written defectively, it is indicated by a dot placed over the left extremity of its consonant (or a little in advance of it to the left);

as  $\dot{y}$ ,  $\dot{\gamma}$ ,  $\dot{\gamma}$ ,  $\dot{\gamma}$ ,  $\dot{\gamma}$ ,  $\dot{\gamma}$ ,  $\dot{\gamma} = 0$ ,  $\dot{\gamma} = vo * - \Lambda$  defectively written  $\bar{u}$  is identical in form with  $\breve{u}$  ( $\bar{\gamma}$ )  $\dagger$ . See 26.

Every syllable (with the exception of i,  $\hat{u}$ , = and) begins with a consonant; for the consonant Aleph (an unaspirated guttural breathing [6]) was pronounced before an initial a, e, i, o, or u: that is to say, every word that, if written in Roman letters, would begin with a vowel, begins in Hebrew with the consonant Aleph; which, however, does not affect the 16 pronunciation in any way that our organs can make

17 The distinctive point of Shin (1, a) may serve also for the defectively written ō of the preceding consonant (14): משָׁה mō-shĕh.

18 So the distinctive point of Sin is allowed to note a

\* nay 1 = ov, the dot representing a preceding Kholem (14, 19).

לֶנֶה (lo-věh).

 $(y\bar{a}-v\bar{o}n)$  يُزار ( $(y\bar{a}-v\bar{o}n)$ ).

3) = 0, 713 (n0d). + was probably written, whenever the old language did not employ 1 to express u. (E.) defectively written ō, to be pronounced after the Sin: (18) sō-nē.

"a) We have seen (11 sqq.) that Vav is quiescent\* after long o and u: and Yod after long i.

b) Yod (') is also quiescent after long  $e(\cdot \cdot)$ .

c) Aleph (8) is quiescent after any long vowel.

In writing Hebrew words in Roman characters,  $\hat{i}$ ,  $\hat{o}$ ,  $\hat{u}$  will be used for long i, o, u, written fully:  $\bar{i}$ ,  $\bar{o}$ ,  $\bar{u}$  for the same long vowels written defectively (14):  $\hat{e}$  will be written for  $\frac{1}{2}$ . (that is, for  $\bar{e}$  followed by  $\hat{v}$ );  $\hat{a}$  for  $\hat{v}$ , (that is, for  $\bar{a}$  followed by  $\hat{v}$ ). On the defective writing of  $\bar{i}$ ,  $\bar{o}$ ,  $\bar{u}$ , see 14.

The names of the long vowels [See note on 65] are,—19

Long a, Kā'mĕts  $( \cdot )$ . Long i, Khî'rĕk  $( \cdot \cdot )$ . Long e, Tsē'rē  $( \cdot \cdot )$ . Long e, Khō'lĕm  $( \cdot )$ . Long e, Shū'rĕk  $( \cdot )$ .

a) Observe that the vowel it stands for, occurs in the first syllable of each name.

b) The quiescent letters (i. e. those letters which are sometimes quiescent) are contained in the memorial word Ehevi (אהרני).

a) A simple (or open) syllable ends in a vowel or 20 quiescent consonant.

b) A compound (or closed) syllable ends in a con-

sonant.

Examples and Reading Lesson.

Open Monosyllables.]

Closed Monosyllables.

<sup>\*</sup> It would be more correct to say, that the vowel-sign (or point) indicates that the following Yod or Vav is a vowel-letter, not a consonant.

(	21	Dissyllables.

2 צַיוֹן	ו שַׁנָה	1 shā-nāh.	2 tsā-yôn.
4 קרָא	3 קמים	3 kā-mîm.	4 kārâ.
6 יוֹנֶה	5 שַּׁרָה	5 Sā-rāh.	6 yô-nāh.
8 מַקוֹם	זְרָע 7	7 vā-rāy.	8 mā-kôm.
10 הַיָּה	9 מעץ	9 mē-yēts.	10 hā-yāh.
12 ביגן	11 קוֹלִי	11 kô-lî.	12 mā-gēn.

#### Exercise 2.

22 a) Write in English characters (with the dissyllables divided into syllables)—

```
1 ע 2 ע 3 צור 4 צי 5 צור 6 לוי 7 לו 1 ע 2 ע 3 צור 6 לוי 7 לו 8 מַ 9 נוֹס 10 גוֹל 11 זוֹ 12 וַ 13 יַ 14 מַ 8 מַ 9 נוֹס 10 גוֹל 11 זוֹ 12 וַ 12 מַ 16 מַ 15 מַ 16 מַ 15 מַ 16 מַ 15 מַ 16 מַ 15 מַ 22 בור 23 אָז 24 יוֹם 25 אוֹר 26 אֵל 27 אָצִיל 28 הַם 29 הָבִוֹן 30 חָבֵוֹשׁ 31 לָהֶם 27 גִיר 33 סִעָה 34 צָעָה 35 שָׁלוֹם
```

b) Write in Hebrew characters—

```
1 tsô. 2 tsî. 3 tsû. 4 tsā. 5 tsē. 6 tsâ.
7 sā-nāh. 8 sār. 9 yēts. 10 yā-tsûm.
11 tsē-dāh. 12 tsā-rāh. 13 rā-tsûts.
```

# Chap. I. § 4. Begadchephath Letters. Dagesh. Short Vowels.

The letters which receive this Dagesh are contained in the (23) technical memorial word Begadchephath. The aspiration can hardly be made perceptible by English organs in d and g. In England,  $\supseteq$  (bh) is usually pronounced v: the Spanish Jews, however (and so Ewald and Hurwitz), pronounce it b. I shall print g, d for  $\supseteq$ ,  $\supseteq$ , except when the Hebrew equivalents of Roman letters are to be written by the pupil.

But when a dot (Dagesh) stands in a consonant <sup>24</sup> that terminates a syllable, it indicates that the consonant in which it is placed is to be pronounced double (and, if a Begadchephath letter, without aspiration); as 727 dib-ber.

The Dagesh that hardens the pronunciation of an <sup>25</sup> initial begadchephath letter (23) is called light Dagesh: that which doubles a consonant, hard or strong | Dagesh (Dagesh lene, Dagesh forte).

#### (Short Vowels.)

26

The short vowels are,-

ă - Pă'thăkh.

ĕ : Ségôl (but : is sometimes an obtuse a sound, as è in mère: especially in an accented penult followed by :).

ĭ · Khî'rek Parvum.

ŏ 🕶 Kā'mĕts Khātûph'.

ŭ x Kibbŭts' (but x is sometimes a defectively written Shûrēk' [14]).

a) It is a great imperfection in the notation of these vowels, that the sign for  $Kamets\ Khatuph\ (\breve{o})$  is the same as that for  $Kamets'\ (\bar{a})$ . The rules for distinguishing the two cannot be given, till the nature of Sh'va has been explained.

#### Examples and Reading Lesson.

a) בְּלֵ 3 בַּלְ 1 khŭk. 2 băl. 3 găbh. 27 ל מָּגָּל 6 בַּבְ 4 dăm. 5 bĕn. 6 ĕth. 7 pĕn. 8 kŭm. 9 shŭph. 10 tŭr. 11 mĭts. 12 yăm.

#### Exercise 3.

·8 yûr. 9 yûph.

10 Vô-lā-thô.
11 căt-tō-hû.
12 yĭm-măd.
13 khā-răk.

#### b) Write in Hebrew letters—

8 עור 9 עוף 10 עולתו 11 כּתֹהוּ

12 ימד 13 חרק

1 tēn 2 păkh 3 pĕn 4 bĕn 5 păsh 6 păr 7 pŭm 8 nă-hăm 9 nā-ghăkh 10 pĕ-thî 11 cō-phĕr 12 nā-ghǎy 13 sā-phǎdh 14 yā-lǎm 15 shā-kǎl 16 tsĕ-bhĕth 17 gŭl-lāh 18 mǎts-tsāh.

#### Chap. I. § 5. Sh'vá.

Besides the full vowels (19, 26), the Hebrew has

also a series of very slight vowel sounds, which may (29)

be called half-vowels.

The shortest, slightest, and most indistinct of these sounds is the *simple Sh'va* (:), resembling an obscure half  $\check{e}$  (G). A consonant followed by this Sh'va is usually not considered to constitute a syllable\*. It will be indicated by (') when the Hebrew words are written in English characters.

This Sh'va is called vocal (or initial) Sh'va, to dis-30 tinguish it from silent (or final) Sh'va, which marks the close of a syllable. It is also called simple Sh'va, to distinguish it from the Khātêphs, or 'composite'

Sh'vas.' See 36.

- a) The place of vocal Sh'va is under the initial 31 consonant of a syllable.
  - b) Sh'va is final—
  - 1) At the end of words, as ፲፮, ăt.
- 2) When preceded by a short vowel not having Metheg (48), as אָרָמוּן, ar-mô'n'.
- 3) When preceded by a long vowel having a principal accent, as שָׁבְנָה, shō'bh'-nāh.

(But there are many exceptions to the two last rules.)

ממלא	m'măl-lē.	קִמִּי מִלוּי)	= קמַלוּ	ki <i>t-t</i> 'lû.
קומלה	kô-t'lāh.	ַרְלֹנוּ ↑	ha-l'lû.	
יקטלו	yik-t'lû ‡.		hă-m'shēl §.	
קטל	k'tōl.	מַלֹבֵי	mă-l'chê   .	

\* Gesenius calls a consonant with Sh'va a half syllable.

† For הללף (hăl-l'lú). † Here the first is silent Sh'va.

§ The interrogative n (which has Métheg) forms a syllable of itself.

If this word were to be divided thus, mal-ché, the caph would take the Dagesh. "In these last examples the Sh'va sound is especially slight, on account of the extreme shortness of the preceding syllable." (G.)

- 32 If a word ends in two consonants, each of them takes a silent Sh'va, as בָּרָב, nērd.
- 33 A final און or ה (dageshed) always takes a silent Sh'va, as אָּבָרָדְּ, הַּבְּרֵדְּ

With these exceptions, Sh'va is not placed under the final consonant of a word.

### Examples and Reading Lesson.

	i l	
34 משטי 2	ו והורד	1 v'hô-rēd.
4 בִּדִיל	3 יִמְלֹדְ	3 yim-lōch
6 לְבַנָה	5 בֹנְמוֹתִי	5 bhin- <i>t</i> ô-tl
8 הרחיב	ז הַרָתַב	7 hăr-khēb
10 בַּסִפִּך	9 יוֹלְדַה	9 yô-l'dāh.
וֹעֵבָרת 12	11 הַלְּקָּךְּ	11 khĕl-k'c
14 פָּתִנְמָא	וַ עַבַרָתָּ 13	13 Vā-bhăr
16 קנְנָה	15 צַּדָּקוֹ	15 tsăd-d'k
18 רָבָסִים	17 קנה	17 k'nēh.
20 שׁלַחנָה	19 שׁלְחָן	19 shŭl-khā
<u>ភាគ្នក</u> 22	21 המשך	21 tim-shō
•	•	

- 1 v'hô-rēd. 2 yish-pōt.
- 3 yim-loch. 4 b'dîl.
- 5 bhin-tô-thî. 6 l'bhā-nāh.
- 7 hăr-khēbh. 8 hir-khîbh.
- 9 vô-l'dāh. 10 căs-p'chā.
- 11 khĕl-k'chā. 12 Yĕbh-răth.
- 13 Yā-bhăr-tā. 14 pith-gā-mâ.
- 15 tsăd-d'kô. 16 kin-n'nāh.
- 17 k'nēh. 18 r'chā-sîm.
- 19 shul-khan. 20 sh'lakh-nah.
- 21 tim-shōch. 22 tŭm-măth.

#### Exercise 4.

35 a) Write in English letters and divide into syllables the following Hebrew words—

זַלְכְּכֶם	זבי כַ	י אַע	סוּסכֶּב	עוֹלַמְבֶּן	פַּקיד
יבוי	פַּרִי	ספָרי	יַמִּכֶּו	קבְרָדּ	מַלְכִּי
וְבוֹרֶהְ	שתי	מַלְבֵּי	שמי	קָנְדָּ	שמותי

#### b) Write in Hebrew letters—

)	01011 1000010	
1 mäsh-mîm.	2 m'sham-môth.	3 nĕy-dār.
4 nĭph-găy.	5 nĭph-tāl.	6 p'kăd-tā.
7 vŭs-săd.	8 kösht.	9 hich-tähht

#### Chap. I. § 6. The Semi-vowels.

A semi-vowel, or composite Sh'va, is formed by pre- 36 fixing a Sh'va to one of the three short vowels,  $\check{a}$ ,  $\check{e}$ ,  $\check{o}$ .

Hence we get,

-: Khātēph' Pă'thăkh. :: Khātēph' Ségôl. :: Khātēph' Kā'měts.

These semi-vowels will be denoted by a, e, o above the line of letters, when English characters are used. A semi-vowel is sometimes called concisely 'a Khateph.'

The composite Sh'vas stand principally, *Khateph* 37 Segol (::) exclusively, under the gutturals.

Khateph Pathakh stands for a simple vocal Sh'va 38

(30), but without any fixed law: especially,

a) Under a letter doubled by Dagesh (for the doubling causes a distincter utterance of the Sh'va. See 39, b).

b) After a long vowel. (G.)

Khateph Kamets is less exclusively connected with 39

the gutturals, than the other two semi-vowels.

a) It stands for simple vocal Sh'va, when the syllable had an original o sound, which is to be partly preserved.

b) It is also used (as is also -:) when a strong

Dagesh has fallen away. (G.)

#### Examples and Reading Lesson.

ז בַּעַשְּׁרָה 2 וְיָאֶיִּיִּחְ 3 חֲתָר 4 אֲהָה 5 אֲדֹנִילָם 6 אֲהוֹרֶנֵּוּ 7 אָהִי 8 עַרְפֶּל 9 חֲלוֹם 10 חַזִּיִר

- 1 bā-y\*tā-rāh. 2 hĕ-ezîn.
- 3 kha-thar. 4 ahah.
- 5 adhō-nî-kām. 6 ahô-dĕn-nû.
- 7 ahî. 8 arā-phĕl.
- 9 kha-lôm. 10 khazîr.
- 11 hĕ-erîch. 12 ha-arî-chî.

40

#### Exercise 5.

a) Write in English characters— 41

לֹתְתֵּנוֹ 5	4 נְדַת	2 לַאַבִי 3 לָאֵשׁ 2	ו <u>יעַב</u> יר 1
9 שנאו	भृगु ३	קאַבוֹתָם 7	6 מאַבּדִים
13 אֱלהִים	נִלְכְּרָה	וו הָלְנוֹת 12	ו תַּלְמֵי
	16 צֵרָי	15 וְהַבָּנִים	אַעשָׂה 14

b) Write in Hebrew characters—

2 nĭz-hăr. 1 nĭd-dāh. 3 hĭz-Yakû. 4 til-mîd. 6 ăr-môn. 5 sĭr-păd. 7 ta-khaleph. 8 ashër.

### Chap. I. § 7. On Syllables.

Furtive Pathakh. Mappík. Makkēph. Mě'thěg.

The general rule (20) is, that every syllable which has a long vowel, is an open syllable; every one that has a short vowel is a closed syllable \*.

Hence a Sh'va is usually vocal after a long vowel, and final (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.

But a tonic accent enables a short vowel to stand in an open syllable; a long vowel in a closed one. So that, when the syllable is the tone-syllable of the word, a following Sh'va may be vocal after a short vowel, and final after a long one.

- When a final guttural is  $\Pi$ ,  $\mathcal{V}$ , or  $\Pi$  (with Mappik, 46), this guttural has often a Pathakh under it, called Furtive Pathakh, because it steals in, as it were, before the consonant it stands under, as משים, Mā-shî'-akh (Messiah).
- A furtive Pathakh may also stand under one of the gutturals just enumerated, when such guttural is fol-
  - \* When a vowelless consonant (which, as such, has Sh'va) closes a syllable, but runs on naturally with the following consonant, Ewald calls the Sh'va, "Sh'va medium," and the (former) syllable "a half-closed syllable." Thus, ילִדי, not quite yăl-dē; not ya-l'de; but, as it were, yal'de.

49

lowed by a dageshed consonant with Sh'va, as AYVD, (45) pā-shă'-ăyt.

Mappik' is a point placed in the middle of a final 7, 46 when it is not quiescent. (F) will be represented by hh.)

Makkeph is a hyphen, which unites words so closely, 47 that a word followed by it loses its accent; words united by this mark being considered as one word.

Tsere and Kholem are often changed by a following Makkeph into Segol and Kamets Khatuph respectively: as

Më'theg (or Bridle) is a small perpendicular line 48 (1) to the left of a vowel; it is used to show that the vowel sound is to be extended. Metheg stands (G.),

- a) Before a vocal Sh'va, which, without that mark, would be taken for final Sh'va: as אָכור, ā-m'rû (not ăm-rû).
- b) Before a Khateph (36) when immediately preceded by a vowel without a following dagesh: as יְחַרֶּה, yĕ-kherĕh.
- c) In polysyllables, one or two syllables before the tonesyllable. If the last syllable has the tone, the antepenultima, whether long or short, has Metheg.

In speaking of the antepenultima here, we consider a (simple or composite) Sh'va to form a syllable.

#### Examples and Reading Lesson.

Liw and pres an	a recalling below.
ו בָּל־אָדָם 2 זְכֵּרָה וֹ בָּל־אָדָם	1 cŏl=ā-dām. 2 zā-ch'râ.
זְכַרָה 4 יִירָאוּ 3	3 zŏch-rāh. 4 yî-r'û.
זייראו 6 קטלה 5	5 yĭ-r'û. 6 kā-t'lāḥ.
7 הַאָּרָם 8 נְּלְתָה	7 hā-ā-dām'. 8 gā-l'thāh'.
9 הַמְּחָלֶּל 10 בְּהַתָּה	9 hă-m'khŭl-lāl. 10 cā-hathāh'.
11 יתהון	11 yā-th'hôn.
12 הַנוֹשֶׁבוֹת	12 hă-nō-shā-bhôth.
13 שַּׁמִרָה 14 זְכִרָה	13 shā-m'rāh'. 14 zā-ch'rāh'.
ו ישנף 16 למינה	15 yī-sh'nû. 16 l'mî-nāhh.
T :: : : !!*	

c 2

#### Exercise 6.

50 a) Write in English letters—

ו יָפִּיחַ ² אָּנָּה ³ לָּמָּה ⁴ הְרְבִיעִי ⁵ הְאֶחָר 6 וְתֵרָאֶה ז מֵאָבִינוּ ۶ תָעָבִבם

b) Write in Hebrew letters \*-

 1 hēmmāh.
 2 rōnnî.
 3 l'mî'nēhĕm".

 4 hā'rākîăУ.
 5 băth≠tsiyyôn.
 6 v'im≠ê'n'chã".

 7 thă'Yanōd".
 8 thăYlîm.
 9 Yăl≠tă'avăth.

10 Yanāvîm.

# Chap. I. § 8. On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek.

- Till the pupil is acquainted with the derivation of words, the following rules will assist him in distinguishing Kamets Khatuph from Kamets; both of which are indicated by the same mark (\*).
- 52 I.)  $\tau$  is  $\delta$  in a closed (42), unaccented syllable. Such syllables are:
  - a) An unaccented syllable in which the r is without Metheg, and followed by simple Sh'va.

b) An unaccented syllable in which the r is followed by a

letter with strong Dagesh.

An  $\tau = \check{o}$  may have Metheg with it, if the syllable is the second syllable before the tone (i. e. principal accent). See 53.

c) When Makkeph (47) follows.

d) When the unaccented closed syllable is final. (G.)

#### 53 II.) r is ŏ in open syllables.

a) When followed by Khateph Kamets.b) When followed by Kamets Khatuph.

c) In the two anomalous words קְרָיָּיִם (kŏ-dā-shím), שָׁרָשִׁים (shŏ-rā-shím.)

In these cases  $\tau$  is followed by Metheg, since Metheg always stands in the second syllable before the tone. (G.)

\* In this Exercise (') marks the place of Metheg; (") the tone-syllable; (=) marks a Makkeph.

55

In the same way Metheg is of use in enabling 54 us to distinguish a defectively written long Khirek from short Khirek: for Khirek is long, when it forms either an open syllable (whether accented or not) or a closed accented syllable (42). Now a Metheg following Khirek often shows that the syllable is an open one, the Sh'va that follows it being initial, not final.

### Examples and Reading Lesson.

	וַ מָּחָרָבוֹת 1
3 רָנֵי	2 חָבִמָּה
5 בַּתֵיכָם	4 כַּדְבַרָם
קַבְרוֹ 7	6 בְּרָרְלָעמֶר
9 רָכָבוּ	
וו הַרְחֹבוֹת	ו צַּרָכֶּךּ וּ
13 הַחֲרֵב	12 הָרְחָבָה
15 רָב	14 הָנְלָת

1 mŏ-khº-rā-bhôth.

2 khöch-māh. 3 rŏn-nê.

4 c'dŏbh-rām. 5 bot-tê-chém.

6 c'dŏr-lā-yō-mĕr. 7 kŏbh-rō.

8 kŏd-kōd. 9 rā-ch'bhû.

10 tsŏr-cĕ-chā. 11 hŏr-khō-bhôth.

12 hŏr-khā-bhāh 13 hŏ-khº-rēbh

14 hŏg-lāth. 15 rībh.

#### Exercise 7.

a) Write in English letters—
 ז יָקְטָלְדְּ ² יַקְּדְעָם ³ יַקוֹשׁ ⁴ פַּדְּם 5 פַּדְּנָן
 ז יִקְטָלְדְּ ² יַקְּדְעָם ³ מָשְׁדְתָם 6 לְחָרָבָה ז לַחֲרָבוֹת \$ מְשְׁדְתָם

b) Write in Hebrew letters—

1 y'kŏmyām. 2 m'shŏr-tô. 3 nōv. 4 nûbh.

5 Vŏzbhēch. 6 Yamŏdchā.

# Chap. I. § 9. Further Remarks on the Vowels. (G.) Diphthongs.

The primary vowel sounds are A, I, U. E is properly the diphthong AI contracted. O is properly the diphthong AU contracted.

57

56

61

58 A more useful division of the vowels than that into long and short (or perfect and imperfect) vowels, is this (G.):—

#### First Class. A sound.

59 For the A sound the Hebrew has three vowel marks (τ), (-), (τ); all of which are written below the consonant with and after which they are to be sounded.

a)	T	$\bar{a}$	Kamets.
<i>b</i> )	-	ă	Pathakh.
c)		è or ä	Segol.

: is here an obtuse e- sound, like è in the French mère; in our there.

Second Class. I and E sounds. 60

d) 
$$\uparrow \neg$$
 and  $\neg$ 
e)  $\downarrow \neg$ 
f,  $\bar{\imath}$ 
 $\downarrow o$ 
Short Khirek.

f)  $\uparrow \neg$ ,  $\neg$ 
g)  $\vdash o$ 
 $\downarrow o$ 
 $\downarrow o$ 
 $\downarrow o$ 
Segol. Obtuse  $\check{e}$ . When accented,  $= \hat{e}$ .

Third Class. U and O sounds.

	7	$ec{u}, reve{u}$	Shurek. (1) $\bar{u}$ , a simple shortening of Shurek. (2) $\check{u}$ .
<i>k</i> )	i and <u>·</u>	ő, ō	Kholem.

Kamets Khatuph. Also obtuse e (:) may be considered to belong to this class, as far as it springs from u or o.

When vowels are lengthened or shortened (for reasons to be explained hereafter), the change is usually confined to vowels of the same class. Thus  $\bar{a}$  may be shortened into  $\check{a}$  or  $\ddot{a}$  (or  $\grave{e}$ ; that is, obtuse Segol); ē into ĕ or ĭ; ō into ŏ or ŭ.

63 The only diphthongs that occur in Hebrew are, ai (١٠), oi (١١), ui (١١).

64 In the Yod is usually considered quiescent, so that this combination is pronounced  $\bar{a}v$  or  $\bar{a}w$ ; not aiv.

#### Examples and Reading Lesson.

יד (1 a) A | a) 1 yād. 2 kām. b) băth. 65 Dבת b) c) 1 mè-lĕch (or mälech). ו מלף (C) 2 יַדֶיך 3 בְּלֵינָה 2 yā-dĕ'-chā. 3 g'lè-nāh. eים (e אמו d) d) tsăddī-kîm. e) im-mô. 2 שם ו בית ( *f* ו בית f) 1 bêth. 2 shēm. g) 1 sē'phĕr. 2 shen. 3 חווה (h מות 3 khō-zĕh. h) mûth. (i 1 מתי *i*) 1 mŭ-thî. 2 gŭl-lāh. (1 קוֹל 2 רֹב (k חק־ 1 קוֹל j) 1 kôl. 2 rōbh. k) khŏk₌. "את \* 1 l) 2 ăt=tĕm. l) 1 ĕth-. ו פַּתַח <sup>2</sup> צֵרֵי B 1 Pa'-thakh †. 2 Tsē'-rê. 3 Khî'-rĕk. 4 Khô'-lĕm. 5 שורק 6 Kĭb'-bûts. 5 Shû'-rĕk. 7 Kā'-mĕts. ז קמץ 9 סגול 8 לכנץ חמוף 8 Kā'-mĕts Khā'-tûph. 9 Sĕ'-gôl.

\* From אוֹת.

to be named after its form.

† The names of the vowels are almost all taken from the form and action of the mouth in uttering the sounds. Thus signifies opening, דְּינֶק bursting (of the mouth), דְינֶק properly סיבּוּל properly סיבּוּל properly סיבּוּל properly סיבּוּל properly סיבּוּל properly קבּוּל closing (of the mouth). This last meaning belongs also to קבּוֹל and the reason why long a and short o קבּיל השני properly קבּיל השני properly קבּיל השני properly מוני properly סיבּיל properly קבּיל השני properly מוני properly סיבּיל properly קבּיל השני properly קבּיל properly prope

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable: and in conformity to this, some write Säghol, Komets-chatuph, Kübbuts. (G.)

(65) אַדֹנְי 2 בֵּוֹי 3 בְּלֹנִי 1 C | 1 \*dō-nai. 2 goi. 3 gā-lui.

עָלִיו 5 אָלִיו 4 פֿ-lâv. 5 yā-lâv.

7 מֹנֶא 7 מֹנֶא 6 ס מֹנֵא 7 מֹנֶאָה 6 sō-nē(a). 7 Mō-shěh.

יִרְפּשׁ 8 shō-mēr. 9 yĭr-pōs.

י עוֹן D וּ וֹסִישׁר ב עָוֹן 1 D וּ וֹסִישׁר 2 עַבֿין 1 D וּ וֹסִישׁר 2 עָבֿין 1 D י י

2 קום 1 E | 1 kôl. 2 kûm.

קם 4 אָקֿם 3 kō-lōth. 4 kŭm.

1 יב ב דו ד'ן 1 F | 1 vāv. 2 gēv. 2 gēv. 3 khai. 4 goi.

ז הַבְרַין 5 d'bhā-rhāv.

#### Exercise 8.

66 a) Write in English letters (dividing the syllables)—

1 בָּלֶם 2 בַּלְיֹתִי 3 צִּלּוֹ 4 בֵּל 5 בְּקְבוּ 6 יֶּלֶד 7 חָם 8 דָגֵשׁ 9 מוֹשֵׁל 10 מַמְלְכוֹת

b) Write in Hebrew letters—

1 Yăm. 2 tāmîm. 3 mêăkh. 4 Yāmōk. 5 Yamŭkîm. 6 ôrakh. 7 cāthôbh. 8 t'mîm. 9 l'bhābhîm. 10 Yamŭkkê. 11 tămmāh.

# Chap. I. § 10. On Verbal Roots and on the derivation of Nouns.

67 The roots or stem-words of the Hebrew language nearly always consist of three consonants, on which the meaning essentially depends.

68 a) A strong root is one that contains three firm, permanent consonants; a weak root is a root that contains at least one weak letter (Aleph, He, Vav, or Yod).

b) Verbs whose first consonant is Nun, or whose

second and third consonants are the same letter, are (68) contracted in some forms by the omission or assimilation \* of one consonant, and are sometimes called contracted verbs. But these may, like the former, be called weak roots, since they cannot maintain their full form throughout.

The various modifications of the primary meaning 69 of a root are expressed by the radical consonants with *changed vowels*, and sometimes with added consonants also; which are sometimes prefixed, sometimes

post-fixed.

- a) A stem-word may be either a noun or a verb; 70 and usually the language exhibits both together (see 1, a, d in the following examples): but it is customary and of practical utility for the beginner, to consider the third person singular of the Perfect in the simplest conjugation (called Kal) as the root or stemword, and the other verbal forms, nouns, and particles, as derived from it. (G.)
- b) Sometimes no corresponding noun is found in the extant language: and sometimes a noun exists without a corresponding verb. The spoken language probably had, at least at some period, the missing forms, which are often found in the kindred dialects (e.g. in Arabic). (G.)

The verbal root, as just defined, generally has for 71 its vowels Kamets in the first, and Pathakh in the second, syllable. The verb that the old Grammarians used as their example of conjugating was פַּעַל (paval); and hence the first consonant of a verb was called its Pe; the second its Ayin; the third its Lamed.

Verbs whose first radical (their Pe) is Nun, Aleph, 72 or Yod, have, from the weakness of those consonants, certain peculiarities of conjugation; as have (for the same reason) verbs whose second radical (their Ayin) is either Yod or identical with their third radical;

<sup>\*</sup> A consonant is assimilated to a following one, when the same consonant that follows is substituted for the preceding one: e. g. when np becomes pp.

- (72) and verbs whose third radical (their Lamed) is He or Aleph. The presence of any other guttural in the root also necessitates some change in several of the usual forms.
  - 73 A verb whose first radical is Nun is called concisely 'a verb Pe Nun:' one whose third radical is Aleph, 'a verb Lamed Aleph;' and so on.

I shall designate (and indicate) those that have and have not such peculiarities thus:—

and have not such peculiarities thus:—							
74	4 A. Regular (or strong) verb						
	B. (Verbs with gutturals).						
	(us	sually indicat thus)	ed				
	1. Verbs first guttural			(g1)			
	Verbs second guttural			$(g^2)$			
	Verbs third guttural			$(g^3)$			
	C. Weak (contracted) Verbs.						
	Verbs Pe Nun	פֿג		(n)			
	Verbs Double Ayin	ע"ע	•••••	(d)			
	D. (Other weak Verbs).						
	Verbs Lamed Aleph	לא		$(a^3)$			
	Verbs Pe Yod	פֿי	•• • • •	(y)			
	Verbs Ayin Vav	ער		(v)			
	Verbs Lamed He	לה	** * * • *	(h)			
	Section of the sectio	11					

## Examples and Reading Lesson.

EX

 $(a^1)$ 

Verbs Pe Aleph .....

75	2 בֹנֵד	ו בְּנַר A	A 1 bāgăd, 2 bōgēd, he was deceitful. deceitfully.
	<u>4 בֶּנֶר</u>	3 בְּנוֹד	3 bāgôd, 4 bĕ′gĕd, to be deceitful. deceit.
	2 מלֵדְ	מַלַדְ מּ ז	1 mālāch, 2 mõlēch, he reigned. he that reigns.
		3 <b>ب</b> ظ <del>ار</del>	3 yĭmlōch, he will reign.

$(a^1)$ [Pe Aleph]	ו אָכַל	a <sup>1</sup> ) 1 āchăl *, to eat. (75)
সূতৃষ্ণ 1	2 אָבַר	2 ābhǎd, 3 āsáph, to perish. to collect.
$(g^1)$ [Pe guttural]	עַמַד B	B (g1) yāmād, to stand; to stay.
$(g^2)$ [Ayin guttural]	הַתַשׁ	$(g^2)$ shākhăt, to kill (animals).
$(g^3)$ [Lamed guttural]	שַׁלַח	(g³) shālakh, to send.
(n) [Pe Nun] 2 2	וֹנָגַשׁ i C	C(n) 1 nāgăs, 2 nāgăsh, to exact. to approach.
לַדָּבָ 4	3 נָדַר	3 nādăr, 4 nāhăr, to vow. to flow.
(d) [Double Ayin]	סַבַב	(d) sābhabh, to go about.
(a³) [Lamed Aleph]	D מַצָּא	D (a) mātsâ, to find.
(y) [Pe Yod] 12 2	יַשַׁב 1	(y) 1 yāshābh, 2 yālād, to sit. to beget.
ק <u>סי</u> 4	3 יְמַד	3 yāsăd, 4 yāsăph, to found. to add.
	יַעַץ 5	5 yāvats, to counsel.
(v) [Ayin Vav]	קום	(v) kûm, to rise.
(h) [Lamed He]	נְּלָה	(h) gālāh, to reveal.

# Human Exercise 9.

a) Write in English letters, and describe (both in 76 words and by the proper conventional letters [74]) the following verbal roots—

tsûd, to be hunted; to hunt. khālăl, to be wounded. mûg, to melt. yākăsh, to lay snares. zārāh, to disperse. hāgāh, to meditate. nāzăl, to flow.

- b) Write in English letters, and describe (both in
- \* I shall follow the usual practice of giving the English infinitive as the radical form; though the pupil must remember that the Hebrew word is really the third singular in. of the Perfect.

(76) words and by the proper conventional letters) the following verbal roots—

to instruct. לְבַל to fall; to wither. לָבַל to curse. אָרַר to cover. בָּלַל to borrow. לוה to borrow.

Chap. I. § 11. On the derivation of Nouns.

77 Nouns are either *primitive* (i. e. themselves roots) or *derivative*.

Derivative nouns are mostly verbals, that is, derived from verbs: some, however, are denominatives\*, that is, derived from another noun.

Many of the old grammarians acknowledged none but verbal roots, and considered all nouns as verbals.

78 a) Of verbal nouns some are strong, being formed from strong roots, and retaining all the consonants of the root, with (usually) a change of the vowel points.

b) Others are weak, being formed from weak roots, and usually by throwing away one of the radical

letters.

c) Both strong and weak verbal nouns may be unaugmented or augmented. In the unaugmented nouns no addition is made to the verbal root. The augmented nouns are made by the addition of one or more of the servile letters אמנת ל to a verbal root.

These serviles being contained in the technical word He-e-man-ti, augmented nouns are called Heemantic nouns. Of these additional letters, is always at the beginning; in generally at the end; and is sometimes at the end; in either at the beginning or end of the word so augmented.

79 a) A noun augmented at the beginning may be denoted by a, at the end by  $\omega$ ; at both by  $a\omega$ .

<sup>\*</sup> That is, derived de nomine (from a noun).

b) A noun derived from a verb Pe Nun, Pe Yod, &c., (79) will be designated by n, y, d, v, a, h, according to the letters given in 76, as denoting those conjugations or forms.

c) If a noun is derived from a strong root, or is a root itself, or consists only of radical letters, it may

be designated by r.

d) I shall include in nouns designated by r feminines in ah, derived from verbs  $Lamed\ He$ , though the h is in this case properly servile: as שַנה. shanah (a year) from שַנה.

	Examp	les and Reading Le	esson.	
מֶלֶּדְּ	mĕ'lĕch (r) (a king)	A verbal noun, unaug- mented.	מַלַדּ	mālăch 80 (to reign)
מִשְׁפַּמ	mishpāt (a) (judgement)	A verbal noun, aug- mented at the begin- ning.	क्रेंकें	shāphă $t$ (to $judge$ )
חָבְמָה	khŏchmāh (ω) (wisdom)	$\Lambda$ verbal noun, augmented at the end.	בֿתַב	khāchăm (to be wise)
יַעַ	dēay (y) (knowledge)	A verbal noun, from a (weak) verb Pe Yod.	יָרַע	yādăy (to know)
מוֹשָׁב	môshābh (αy) (seat)	A verbal noun, augmented at the beginning, from a (weak) verb Pe Yod.	יָשַׁב	yāshăbh (to sit)
עצה	yētsāh' (ω y) (counsel)	A verbal noun, augmented at the end, from a (weak) verb Pe Yod.	יָעַץ	yāVăts (to counsel)
תֹם	$t\bar{o}m\ (d)$ (perfectness)	A verbal noun, derived from a contracted verb double Ayin.		tāmăm (to complete)
מָנֵן	$egin{array}{l}  ext{magen } (a\ d) \ (a\ shield) \end{array}$	A verbal noun, augmented at the beginning, from a contracted verb double Ayin.	<u>בֿכ</u> ּנ	gānăn (to cover, pro- tect)
וַּמָּה -	$zimm\bar{a}h (\omega d)$ (wickedness)	A verbal noun, augmented at the end, from a contracted verb double Ayin.		zāmăm (to devise)
הַפָּלָה	t'phillāh (αωΫ) (prayer)	A verbal noun, aug- mented at both begin- ning and end, from a contracted verb double	פַּלֵּל	pillēl (to judge); [in Hithpaēl, to pray]

Ayin.

n

(80)קַבּ gēr (v) A verbal noun, from a קר gûr (weak) verb Ayin Vav. (stranger) (to sojourn) A verbal noun, augmented at the beginmākôm (av) kûm קום (place) (to rise) ning, from a (weak) verb Ayin Vuv. לצון lā-tsôn (ω v) lûts לוץ A verbal noun, aug-(scorn) mented at the end, ' (to scorn) from a (weak) verb Ayin Vav. t'bhûnāh(awv) A verbal noun, aug-mented at both beginbûn בון (understanding) (to understand) ning and end, from a (weak) verb Ayin Vav. p'rî (h) A verbal noun, from a pārāh (fruit) (weak) verb Lamed He. (to be fruitful) măttān (an) nāthăn A verbal noun, aug-mented at the begin-(a gift \*) (to give) ning, from a (contracted) verb Pe Nun. מפלה mappalaht(αωn) A verbal noun, augnāphăl נפל (a ruin) mented both at the be-(to fall) ginning and the end,

#### Exercise 10.

from a (contracted) verb Pe Nun.

and describe their derivation according to the Table just given—

ירחב street.

תוב division (of priests).

מיקור a well.

תוב possession (especially cattle).

תוב grace, favour.

תוב love.

תוב מיטיר מי

\* For măntan.

to be broad. בתב to divide.

לור to dig (for water).

לכה to get; to buy.

to be gracious (to).

בהב to love.

אַטְהָ to slip, to go astray.

† For mănpālāh.

רע companion, friend.

ציד hunter.

ל מאַכַל food.

הנומה slumber.

to take delight in. (81)

The to lie in wait: to hunt.

to eat.

נום to slumber.

b) Write the following words in Hebrew letters, and account for them as before—

shēnāh, sleep.
căph, the hollow of the hand.
măkhsôr, want.
Vēd, a witness.
tôrāh, instruction.
mūsār, admonition, correction.
kālôn, shame, disgrace.

yāshēn, to sleep.
cāphāph, to bend.
khāsēr, to want, to luck.
Vûdh, to testify.
yārāh, to teach (in Hiphil\*).
yāsăr, to admonish.
kālāh, to be lightly esteemed
(in Niphal\*).

## Chap. I. § 12. The Accents.

- a) The tone (or accent) of Hebrew words is on one 82 of the two last syllables.
- b) As the tone-syllable is usually the last, it is sufficient for the pupil to know what classes of words have the accent on the penult (i. e. the last syllable but one).
- c) Words with the accent on the *final* syllable are called *Milra'* (מֵלְרַע); those with the accent on the *penult*, *Milél'* (מלעיל).

(The following list will be useful for reference, though at 83 present several of the terms will convey no meaning to the pupil.)

The tone-syllable is the penult in,—

- a) All dissyllable nouns whose last vowel is a Segol or Pathakh.
- b) Words whose final consonant has a furtive Pathakh.

\* A conjugation so called.

- (83) c) Words with the dual ending ă-yim (בים).
  - d) Verbs of the Perfect tense with the personal endings tî, tā, nû (בּוֹ, הַ, הַ, יהַ).
  - e) Regular verbs of the *Hiphil* conjugation; and the conjugations *Kal*, *Niphal*, and *Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
  - f) The demonstrative pronouns  $\bar{e}l'$ - $l\bar{e}h$  (these),  $h\bar{e}m'$ - $m\bar{a}h$ ,  $h\bar{e}n'$ - $n\bar{a}h$ .
  - g) Verbs that have the Vav conversive of the Perfect.
  - h) The accusative suffixes  $-\bar{a}h$ ,  $-h\hat{u}$ ,  $-n\hat{u}$ ,  $-n\hat{i}$ ,  $-k\bar{a}$ , never have the tone.
  - Beside the accents that mark the tone-syllable of a word, there are others which serve the purpose of punctuation, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents † are either *separative* or *connective*. Their names and shapes are ‡:—

# SEPARATIVE (or DISTINCTIVE) ACCENTS (Domini).

	Name.	Figure.	Name. Figure	е.
	I. (IMPERATORES		II. (Reges)	
1	Sillûk	🔉	1 ‡ Segōltā X	4
2	Athnākh	🔉	2 Zākēph Kātŏn	*
3	* Mērchâ with Măhpă	ách Řá	3 Zākēph Gādol	

† These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the tone-syllable, when it is thought ne-

cessary to mark it, will be indicated by >; as might (kā-tal'-tā).

<sup>†</sup> Those marked with \* are peculiar to the poetical books.

Those marked with † are prepositive.

Those marked with † are postpositive.

Name.	Figure.	Name.	Figure. (85)
III. (Duces.)		IV. (Comite	es.)
1 R'bhī'â	···· ×	1 Pāzēr	🔉
2 ‡ Zărkâ	🖔	2 Kărnê Phārāh	9.9
3 ‡ Păshtā	À		0
4 T'bhîr	٧	3 † Great T'lîshâ	X
5 † Y'thîbh	9	4 Gĕrĕsh	8
6 * Shălshĕ'lĕth	···· *	5 Double Gĕrĕsh	×
7 † Tiphkhâ initial .	× ×	6 P'sîk (between the	words) 🔀

## CONNECTIVE ACCENTS (Servi).

Name.	Figure.	Name. Figure.
1 Mūnākh	×	6 Mĕrchâ
2 Măhpăch	···· ×	7 Double Mĕrchâ 🛪
3 Kădmâ		8 Yĕ'răkh ben-yōmō
		9 Tiphkhâ final 💸
4 Dărgâ	, ×	10 * Mĕrchâ with Zărkâ∞
5 Little T'lîshâ	° ×	11 * Măhpăch with Zărkâ ←

- a) Silluk occurs only at the end of a verse before (‡) Soph-86 pasuk, which separates verses. Athnakh (= respiration) usually stands only in the middle of a verse.
- b) Observe that Pashta (R) and Kadma (R) have the same form: they are distinguished by their position, for Pashta (as a separative accent) always stands on the last syllable, whether the tone-syllable is the last or last but one. If the accent is on the penult, then two Pashtas occur together, The Ladma always stands on the first consonant of a word.
- c) Y'thibh (N) and Mahpach (N) are also distinguished by position only: the former standing always before the first letter of the word, the latter under its vowel.

(86) d) Segolta (N), Zarka (N), and the connective T'lisha K'tannah (x) always stand over the last letter of a word.

# (Remarks on the Accents. G.)

## I. As Signs of the Tone.

Words that are otherwise identical, are often distinguished by the accent, e.g. 12 ba-nú (they built), קמָה bánu (in us); קמָה kámā (she stood up), קמָה kamá (standing up, fem.). So in English to contrast', a con'trast: in Greek εἰμί, I am; εἶμι, I shall go.

As a rule, the accents accompany the initial consonant of the tone-syllable. Some, however, stand only on the first letters of a word (prepositive); others only on the last letters (postpositive). The tone-syllable is therefore not discoverable by these.

# II. As serving the purpose of punctuation.

- 89 Every verse is regarded in the figurative language of the Hebrew grammarians as a realm (ditio), governed by the great distinctive, or virtual full stop, at the end (imperator). According as the empire (i. e. verse) is large or small, varies the number of domini of different grades, which form the larger and smaller divisions.
- 90 Connectives (Servi) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two connectives cannot be employed together. several words should be connected, Makkeph is used.
- In very short verses few connectives are used; sometimes none: for a small distinctive, in the vicinity of a greater, has a connective power (servit domino majori). In very long verses, on the contrary, connectives are used for the smaller distinctives (fiunt legati dominorum).

The choice of this or that connective depends on very subtle laws of consecution, with which the learner need not trouble himself at present. It is (92) sufficient for him to know the greater distinctives, which answer to our period, colon, and comma; though they often stand where even a half comma would scarcely be admissible. They are most important in the poetical books for dividing a verse into its members.

### Reading Lesson.

[In the following Reading Lesson "the names of the different 93 accents contained in it will be found by turning to the Table (85), with which the learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether Sh'va begins or ends a syllable, or whether the mark ( \( \tau \)) be Kamets or Kamets Khatuph: and for this purpose we shall subjoin a passage in which the greater part of them is found."—Lee.]

#### A. 2 Kings i. 6.

וּ וְיִּאֹמְרֹוּ אֵלָיוּ אִישׁ וּ עָלְה לִקְרָאתֵׁנוּ וַיִּאֹמֶר אֵלִינוּ לְכִוּ שׁוּבוּ אֶל־הַפֶּלֶּהְ לְכִוּ שׁוּבוּ אֶלִיוּ אֶלְּהַ אֲשֶׁר־שָׁלַח אֶלְיוּ פָּה אָמְר יְיהוֹה הְהַמִּבְּלְי אָמְר יִהוֹה הְיִּמְהָּלְי אַמְר יִהוֹה בְּיִשְׂרָאֵל אַתְּה שׁלֵח לִיְרֹשׁ בְּבָעַל שׁלֵח לִיְרֹשׁ בְּבָעַל זְבִוּב אָעְהִים בְּיִשְׂרָאֵל אַקְרָוֹן לְבֵוּ הַמִּשְׁה הָמִוּת: שָׁם לְאֹ־תֵבִר מִמֶּנְּהּ בִּי־מִוֹת הָמִוּת:

Vai-yō-m'rû' ē-lāv, îsh yā-lāh' lik-râ-thē'-nû, vay-yō'-mĕr ē-lê-nû', l'chû' shû-bhû' ĕl-ham-mĕ'-lĕch ashĕr-shā-lākh' ĕth-chĕm',v'dib-băr-tĕm' ē-lāv,cōh' ā-măr' Y'hô-vāh', ha-mib-b'lî' ên-e'lō-hîm' b'is-rā-ēl' ăt-tāh' shō-lē'ăkh lid-rōsh' b'bhă'-yăl z'bhûbh' e'lō-hê' yĕk-rôn'? lā-chēn' ham-mit-tāh' ashĕr-yā-lî'-thā shām' lō-thē-rēd' mim-mĕn-nāh cî-môth tā-mûth.

B.

(93)

אלהים 2. בַראשית ואת את : הָאָרֶץ הַיתָה וָהַאַרֶץ ובהו וחשה תהום ורות על־פני אלהים אלהים ויאמר המים: יָהִי אוֹר וַיְהִי־אוֹר: וַיַּרָא את־האור פייטוב אלהים וַיַבְהַל אֱלֹהִים בֵּין הַאוֹר יבין הַרושֵׁך:

B'rê-shîth' bā-râ' elō-hîm' êth hăsh-shā-mă'-yim v'êth hā-â'-rĕts: v'hā-â'-rĕts hā'-y'tha'' thō-hû vā-bhô-hû v'khō'-shĕch yăl-p'nê' th'hôm v'rû'-ăkh elō-hîm' m'ră-khĕ'-phĕth yal-p'nê' hăm-mā-yim: văy-yō'-mĕr elō-hîm y'hî ôr, vă-y'hî-ôr': văy-yăra elō-hîm ĕth-hā-ôr cî-tôbh văy-yăbh-dēl elō-hîm bên hā-ôr û-bhên hă-khō'-shĕch.

#### Exercise 11.

94 a) Write in English letters the following extract, and mark the tone-syllables—

לָבֵן חַכּוּ־לִי נְאָם־יְהֹּוֹהֹ לְיִים קוּמֵי לְעֵךְ כִּי מִשְּׁפָּמִי לְאֲכֶׂוּ בּוֹיִם לְלָבְצִי מַמְלָבׁוֹת לִשְׁפּּׁדּ יְעַלֵיהֶם זַעְמִי כָּל חֲרַוֹן אַפִּּי כִּי בְּאֵשׁ קִנְאָהִׁי מִּאָבֵל כָּל־הָאָרֶץ :

b) Write in Hebrew characters the following extract—

V'hännākhāsh hāyāh' Dārûm mic-col khäyyäth hässādĕh shër Dāsāh Y'hôvāh slohîm: väyyomër ĕl-hāishshāh ăph cî-āmăr slohîm log thochl'û mic-col Dēts häggān?

# Chap. II. § 1. The Definite Article.

The definite article is  $\vec{n}$ ; its vowel is Pathakh 95  $(-, \check{a})$ ; and the following consonant receives Dagesh.

But since the *gutturals* and Resh cannot receive 96 Dagesh, a compensation is usually made for its omission by lengthening the vowel of the article into Kamets  $(\tau, \bar{a})$  or Long Segol  $(\bar{e}' = \bar{a})$  e or  $\bar{a}$ ).

 $\vec{\mathbf{p}} \text{ is used before } \begin{cases} 1) \ Kh\bar{a}. \\ 2) \ H\bar{a}, \ \forall \bar{a}, \text{ when not } tone\text{-}syllables. \end{cases}$ 

is used before  $\begin{cases} 1) \ H\bar{a}, \ \forall \bar{a}, \text{ when } tone\text{-}syllables. \\ 2) \ \text{Any guttural or Resh, except in the cases} \\ \text{already enumerated.} \end{cases}$ 

Exception]. If, however, the vowel that follows is 97 not  $\tau$  or  $\tau$ :, words beginning with He or Kheth generally take  $\tau$  for their article: that is, make no compensation for the omitted Dagesh.

## Reading Lesson and Vocabulary.

						9		
אָב	2	שָּׁבֶּיִשׁ	1		shë'-mës		2 ābh, father.	98
אִיש	4	אָם			ēm, mother.		4 îsh, man (vir)	
מַל	6	רָגֶל		5	rĕ'-gĕl,			•
בָּנִים	8	אֶשְׁכּוֹל	7		ĕsh-côl,		8 bā-nîm,	
עָכ	10	הֵיכָל	9	9	hê-chāl,	1	O Vām, people.	
הָרִים	12	דְּר	11	11	hār,	1	2 hā-rîm, mountains	·
ַׁחָג		עָוֹן	13	13	yā-vōn,	14 k		
דוֹלֶמֶת		חוֹת	15		khô-ăkh, thistle.		hō-thĕ'-mĕth signet.	,
רוֹפֵּא		רום		17	rûm, <i>height</i> .		ôphē". physician.	
(in	pause)	עָּלֶם יעָלֶ	19		vĕ'-lĕm; lad.	ע̄ā-leֿ	em (in pause)	,

#### Exercise 12.

a) Write down the following words, with their meaning, in English letters— 99

הַהִיכָל	4	חַבָּנִים	3	<b>הָ</b> אֶשָׁכּוֹל	2	הַמַל	1
עלימים	8	הַחוֹחַ	7	ثأثر	6	הַשָּׁמֶש	5
		העלם	11	הַרוֹפֵא	10	הרום	9

b) Write down in Hebrew letters—

1 the mother. 2 the father. 3 the dew. 4 the foot. 5 the mountain. 6 the mountains. 7 the guilt. 8 the people. 9 the man.

## Chap. II. § 2. The Perfect and Imperfect of Kal.

100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the re-

gular verb in its simplest conjugation; Kal (active). The third singular of the Perfect of Kal is one of the simplest forms of the verb, and is usually considered its root, or stem-form.

Perfect and Imperfect of the verb קְמַל, kā-tăl, to kill.



Observe that in the Perfect the persons are formed 103 by adding certain suffixes, or affirmatives ( $t\hat{i}$ ,  $t\bar{a}$ , &c.) to the third person or root.

a) These suffixes are fragments of the personal 104 pronouns;  $t\hat{\imath}$ ,  $t\bar{a}$ , t,  $n\hat{\imath}$  are added without any change

in the vowels of the root (kātăl-tî, -tā, -t, nû).

b) Before the suffixes tem', ten' (both accented), the first vowel of the root (Kamets) is changed into Sh'va ( $k't\ddot{a}l$ -tem', -ten'). Before  $\ddot{a}h$ , a, the second vowel (Pathakh) is changed into Sh'va, the Kamets being retained.

The Imperfect (or, as many Grammarians call it, 105 the Future) is formed by prefixing certain fragments of the personal pronouns to the radical letters, which are then pointed with Sh'va, and Kholem, nearly always written defectively (k'tōl, סׁבָּׁר). The prefixes are for the singular (1) ĕ- [སྡ], (2) t'-, (3) y'-, masc.; t'-, fem. For the plural, (1) n'-, (2) t'-, (3) y'-, masc.; t'-, fem. And the second sing. fem., both second persons plural, and the third plural fem. have also a suffix: î ('-) for thou, fem.; û () for ye and they, masc.; nāh (¬¬) for ye and they, fem. For the forms that have the prefixes î, û, oòò is shortened into

The prefixes of the Imperfect (except  $\aleph$ ) properly 106 take Sh'va; but as two consonants standing together cannot both take vocal Sh'va, the Sh'va of the prefix is changed into Khirek. Aleph properly takes Khateph Segol ( $\aleph$ ); this is changed into Segol.

107 The meaning of the tenses will be explained when we consider the verb more regularly. At present the pupil is to observe, that—

a) The Hebrew Perfect denotes a completed action, and is usually translated by our Perfect, or Perfect definite, or Plu-

perfect: made, did make; have made; had made.

b) The Imperfect denotes an unfinished action, and is usually translated by the Future; sometimes, especially in general assertions, by the Present.

#### Exercise 13.

a) Write down in English letters the two following tenses of pakad, to visit (with the English of each person).

Perfect (or	Preterite).	Imperfect (or Future *).		
(Sing.) פַּקַרָּתִי	I	(Sing.) אָפַקד	I	
פּֿטֹרִטִּ פּֿטֹרַטַּ	thou (m.)	הִפִּקדי הִפִּקדי	thou (m.) thou (f.)	
פַּמָד פַּמָד פַּמָד	he she	יִפְּקר תִּפָּקר	he she	
(Plural.) פָּקַרְנוּ פָּקַרְנוּ	רוערמו.) שׁלַקִרְנָּהְ we שָּלַקְרָנָהְ ye (m.)	(Plural.) נפָּקד תִּפִּקִדוּ	we ye (m.)	
פָּלָרנּ פָּלַרנּ	ye (f.) they	הִפְּקֹדְנָה יִפְּקִדנִּ תִּפְּקִדְנָה	ye (f.) they (m.) they (f.)	

- b) Write down in Hebrew and English letters the Perfect and Imperfect of שָׁבָשׁ shāmar, to keep; and cāthabh, to write.
- \* Gesenius, after the old Grammarians, called it the Future. Dr. Lee calls it the Present; Ewald and Rödiger, the Imperfect.

## Vocabulary.

To be angry, קצף, kā-tsăph'.

To keep, to guard, to watch, אַמַר, shā-măr.

To lie down, שֶׁבֶב, shā-chăbh'.

A king, בְּלֶבֶּ, mĕ'-lĕch.

To reign, מֵלֵה, mā-lăch'.

To cease, to abate, אֶתַק, shāthăk'.

To dwell with, אָשֶׁבֶּן, shā-chăn'.

To mix, to mingle, קַּחַבְּ, mā-săch'.

To pour out, to anoint, קַּםָּדְ, nā-sach'.

To cut off or down, בַּרַת, cā-răth'.

To spread, wつラ, pā-răs'.

To rage (tumultuously), רְנֵשׁ, rā-găsh'.

Pharaoh, פַרעה, Păr-yōh.

Discretion, counsel (in a bad sense, contrivance), אַנְרְבָּוֹבְּיִר, m'zim-māh (aωd, zā-măm, to devise).

Over-thee, עַלִיך, צā-lè-chā. 109

Strife, contention, מָדוֹן (av), mā-dôn (dûn, to plead).

I, אֵנִי, anî.

Wisdom, הַבְּלֶה (ω), khŏchmāh (khā-chăm, to be wise).

Cunning, prudence, עַרְכָּוּה (ω), עַרְכָּוּה To be subtle).

Wine, יין, ya-yin.

Upon, על, צăl.

Zion, ציון, Tsĭy-yôn.

Twigs, זְלוֹלִים, zăl-zăl-lîm.

A fool, בסיל, c'sîl.

Folly, אָנֶּׁלֶת, iv-vĕ'-lĕth.

A covenant, בּרִית, b'rîth.

Why? לְמָה, lām'-māh?

Nations, Gentiles, פֿוֹיָם, gôyim.

הַרָת בִּרִית, he made a covenant, as τέμνειν ὅρκια (Hom.), from the cutting up of the victims offered when a covenant was made.

#### Exercise 14.

## 110 Translate the following sentences—

מ יִקְצֹף פַּרְעֹה: 2 מְיִפְּה מִּ הַּ יִּיִּ בְּרָעִּה: 3 שְׁכַבְּהָּ:

מ יִּמְיִּמֹר עָלֶיף: 3 שָׁכַבְּתָּי:

מ יִמְיִּלְכוּ: 5 יִשְׁהֹק מְדוֹן:

מ יְמִיְלְכוּ: 7 מְסַרְתִּי:

מ מְסְכָה יִיִן: 9 לְמָה רְנְשִׁיּוּ

על־צִּיּוֹן: 10 בְּסִרְתִי מֶּלֶדְּ

על־צִיּוֹן: 11 בְּסִיל יִפְּרְשׁוּ

אַּוְּלֶת: 12 נִכְרֹת הַזַּלְזַלִים:

ז בְּרָתוּ בְּרִית: 15 הִּשְׁמֹר

הַבְּרִית: 15 הִּשְׁמֹר

הַבְּרִית:

1 yik-tsöph Păr-yõh.
2 m'zim-māh tish-mör yā-lè-chā. 3 shā-chăbh-tā. 4 yim-l'chû. 5 yish-tök mā-dôn.
6 anî khöch-māh shā-chăn-tî
yör-māh. 7 mā-săch-tî.
8 ma-s'chāh yā-yĭn. 9 lām-māh rāg'-shû gô-yim?
10 anî nā-săch-tî mĕ'-lĕch yāl-Tsiy-yôn. 11 c'sîl yiph'rōs iv-vĕ'-lĕth. 12 nich-rōth hăz-zăl-zăl-lîm. 13 cā-r'thû hăz-zăl-zăl-lîm. 14 ĕch-rōth b'rîth.
15 tish-mōr hab-b'rîth.

b) 1. I have mixed the wine. 2. We have made the covenant. 3. Ye (m.) have anointed the king. 4. I shall rage. 5. We raged. 6. We shall rage. 7. Why do ye (f.) rage? 8. I shall keep the covenant.

# CHAP. III. § 1. Gender of Substantives. Adjectives.

The Hebrew, like all other Semitic languages, has only two genders, the masculine and the feminine.

The masculine has no peculiar termination. The feminine terminations are—

- a) 7- (the most common).
- b) n\_ (unaccented); after a guttural n\_.

(Rarer forms; for reference.)

רת הית, הית כית (כי

113

- d) n- often in proper names of the Phænicians and adjoining tribes.
- e) n\_ (almost exclusively poetical).
- f) N- (Aramæan for n-: chiefly in later writers).
- g) \_\_ (weakened from \_\_):—very rare.
- h) 7- (unaccented).
- i) תְּה (in poetry).

The names of countries and towns are also usually 114 feminine, and the names of those members that are

in pairs (as the hands, eyes, ears, &c.).

Proper names are not distinguished by any peculiar 115 endings to mark the sex. Some feminines are formed from the corresponding masculines by appending a feminine termination; but in the case of animals, the two sexes often have a peculiar name (as bull, cow in English); and many names of animals denote both sexes, as בְּבָל camel, &c. Even some names of animals with feminine terminations denote the male as well as the female: e. g. יוֹבָה (yônāh), dove.

The adjective, when used attributively, follows its 116 substantive. If the substantive has the article, so has the attributive adjective. An adjective without the article following a substantive with one, is the predicate, the copula (is, was, &c.) being omitted.

So in Greek-

ή γυνή ή καλή, the beautiful woman.

ή γυνή καλή, the woman is beautiful.

117

Feminine nouns, both such substantives as have 118 corresponding feminine forms, and adjectives, are usually formed by adding  $\neg_{\overline{+}}$ , sometimes  $\neg_{\overline{-}}$ , to the masculine.

a) Masculines in הַ form their feminine by chang- 119
 ing הַ into הַ הֹיְ (rō-yĕh, rō-yāh).

- (119)b) Those that end in Kheth or Ayin take the fem. in  $\mathcal{I}_{-}^{2}$  (instead of  $\mathcal{I}_{-}^{2}$ ).
  - The changes made in the vocalisation by appending the terminations cannot be explained at present: only observe—
    - 1) ā in the penult is changed into Sh'va when n is added: (gādôl, g'dōlāh).
    - 2) The fem. from a noun with the vowels e'-e, takes a-a, מלכה, מלך (mĕ'-lĕch, măl-cāh): the reason is, that the original form of (e. g.) קְמֶל was קָמֶל (with Pathakh).

### Vocabulary.

121 King, מלך, mĕ'-lĕch.

Small, קטנה, kā-tān'. קטנה, k'tăn-nāh (f.).

To rule, משל, mā-shǎl.

A youth, lad, נער, nă'-yăr.

Good, コカウ, tôbh.

Father, → R, ābh.

Man, איש, îsh.

Brother, TN, ākh.

Strong, בבוֹר, gib-bôr.

Sharp, 77, khăd. khăd-dāh (f.).

Diligent, אחרוץ\*, khā-rûts. חרוצה, kharû-zāh (f.).

Sincere, honest, ロハ (ソ), tām. A (bright) spot on the skin, בהרת, bă-hĕ'-rĕth.

White, לבנה, lā-bān. לבנה, l'bā-nāh (f.).

Boy, ללד, yĕ'-lĕd;

Girl, ילהה, yăl-dāh (yā-lăd, " to beget).

Red, אדם, אדום, ā-dōm.

Horse, DJD, sûs;

Mare, סוסה, sû-sāh.

 $A\ knife$  מֵלְּכֶּין, săc-cîn. מֵאֲבֶּׁלֶתְ (a  $\omega$ ), chế'-lẽth.

To cut, קוֹם, gā-zăr.

To grow, נַדַל, gā-dăl.

Scholar, תלמיד (a), tăl-mîd. תלמידה, tăl-mî-dāh (f.).

To slaughter, Unw, shā-khăt.

122

(Eng.) The boy is good.

(Heb.)  $\begin{cases} (1) & The \ boy \ he \ good. \\ (2) & The \ boy \ good. \end{cases}$ 

He אזה, hûa. She היא, hîa.

#### Exercise 15.

a) הילד הוא קטן: 2 הבער 1 הוא טוב: 3 האב הוא 4 הַאַח הוּא נְבּוֹר זקן: 5 הַאִישׁ תַּם: 6 הַבַּהַרָת לָבָנָה: ז זֶּלֶד קַפָּו: 8 הַיָּּלֶד הַקַּטָן: 9 הַיָּלֶר קטַן: 10 שפין חד יגוֹר: 11 ילדה קְמַנָּה \* תִּנְדֵּל: 12 תַּלְמִידָה חֲרוּצָה \* תִּלְמֵד: : מַאַבֶּלֶת חַדָּה \* תִּשִׁחַט 13 khăd-dāh tĭsh-khăt.

- 1 hăy-yĕ'-lĕd hûª kā-tān. 123
- 2 hăn-nă'-Văr hûª tôhh.
- 3 hā-ābh hû° zākēn. 4 hā-ākh hûª gĭb-bôr. 5 hā-îsh tām.
- 6 hab-ba-he'-reth l'ba-nah.
- 7 yĕ'-lĕd kā-tān. 8 hăy-yĕ'-lĕd hăk-kā-tān. 9 hăy-yĕ'-lĕd kā-tān. 10 săc-cîn khăd yĭg-zōr. 11 yăl-dāh k'tăn-nāh tig-dal. 12 tal-mî-dah kherûtsāh tĭl-măd. 13 mă-achĕ'-lĕth

b) 1. The little girl will mix wine. 2. The red wine. 3. The wine is red. 4. The knife is sharp. 5. They grew. 6. Ye (pl.) will grow. 7. The diligent scholar. 8. The scholar is diligent.

## Chap. III. § 2. Formation of the Plural.

- A. Masculine nouns form their plural by adding D'- 124 (îm') to the singular +.
  - a) Nouns in  $\pi_{\overline{a}}$  (eh) throw away this termination before the D'- is appended.
- \* The Imperfect of an intransitive verb has usually Pathakh for its second vowel, instead of Kholem, in its dissyllabic forms.

† The plural termination is sometimes written defectively, as in Gen i. 21: תנינם (tăn-nî-nim).

- 125 B. Feminine nouns form their plural by adding  $\hbar$  (oth) to the singular.
  - a) If the singular ends in  $\check{a}th$ ,  $\check{e}th$ ,  $\check{a}h$  ( $\mathfrak{I}_{-}$ ,  $\mathfrak{I}_{-}$ ), these terminations are changed into  $\mathfrak{I}_{-}$ ) ( $\delta th$ ).
  - b) If the singular ends in ith (הִית), the plural ends in iy-yôth (הַיִּלֹת).
  - c) If the singular ends in  $\hat{u}th$  (האל), the plural ends in  $\check{u}y-y\delta th$  (האלים).

### Examples.

			1		
126	Singular.	Plural.	Meaning.	Singular.	Plural.
	A. סוס	סוסים	horse	sûs	sûs-îm
	מִשְׁנֶה (a	מִשְׁנִים	double, second	mish-nĕh	mish-nîm
	B. בָּאָר	בָּאֵרוֹת	well	b'ēr	b'ē-rôth
	מִ הִלָּה (מ	הָהְלּוֹת	hymn (of praise)	t'hillāh	t'hil-lôth
	אָנֶּׁרֶת	אָנְרוֹת	letter	ig-gĕ'-rĕth	ig-g'rôth
	ַמַבַּעַת	מַבָּעוֹת	ring	tăb-bă'-yăth	tăb-bā-yôth
	עָבְרִית	עַבְרִיּוֹת	Hebrewess	Yibh-rîth	עĭbh-rĭy-yôth
	מַלְבוּת	מַלְכָיּוֹת	kingdom	măl-chûth	măl-chŭy- yôth

- The addition of the plural terminations causes certain changes of such vowels as are *mutable*; of which the following principal changes will be sufficient for the pupil at present.
  - a) a or e of the penult (whether long or short [,,,,, or, or, or, or, or, after a guttural, into Khateph Pathakh (-:), when the word becomes a trisyllable.

This arises from the transfer of the accent to the final syllable, which causes the antepenult to be pronounced short.

b)  $\check{a}$  or  $\check{e}$  (- or :) in the final syllable of a word is (127) changed into  $\tilde{a}$  ( $\tau$ ).

Hence (by a, b) we have  $\begin{cases} k\bar{a}t\bar{a}l, & k't\bar{a}l\hat{m}. \\ k\bar{e}'t\bar{e}l, & k't\bar{a}l\hat{m}. \end{cases}$ 

(Nouns of these forms are of very frequent occurrence. Observe that their plurals are alike.)

- c) So nouns ending in , from verbs Lamed He, change Khirek into Kamets, and end in ā-yîm (p'tî, p'tā-yîm).
- d) Feminines with e short ( $\cdot$ ) in the penult, change it into  $\tilde{a}$  ( $\tau$ ) in the plural.

(In other respects the feminine undergoes little change in the formation of the plural, because the necessary vowel changes have already been made on appending the feminine termination.)

- e) Nouns in ā'-vēth, ă'-yith (תַּבְ, תַּבְ), contract these syllables into (תַּל, תַּבְ) ôth, êth, before appending the plural termination îm.
- f) Nouns defective from verbs with double Ayin, dagesh the final consonant before im is added, and shorten the preceding vowel; changing  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$  into  $\check{a}$ ,  $\check{e}$ ,  $\check{u}$  respectively.
- Vowels that have their homogeneous vowel-letter quiescent, are amongst those that are immutable, and therefore remain in the plural: e. g. â, ê, î, ô, û (N-, -, -, i, i).

# Examples.

		muscuine.			
Singular.	Plural.	Meaning.	Singular.	Plural.	128
דָבָר	ָּבָרִים דָבָרִים	word	dā-bhār	d'bhārîm	
חַכָּם	חַכמים	wise	khā-chām	khachā-mîm	
שַׁבֵּוּ	שבנים	neighbour	shā-chēn	sh'chē-nîm	
עַצל	עצלים	sluggard	٧ā-tsēl	y•tsē-lîm	
עַנָב	יַעַנָּבִים	a cluster of grapes	yē-nābh	ישת-bhîm	

(1,28)	Singular.	Plural.	Meaning.	Singular.	Plural.
	מֶּלֶדְּ	מְלָבִים	king	mĕ'-lĕch	m'lā-chîm
	נַעַר	נְעָרִים	lad	nă'-yăr	n'yā-rîm
	בַּיִת	בָּתִים	house	bă-yĭth	bā-tîm
	זַיִת.	זִיתִים	olive	ză'-yĭth	zê-thîm
	מלון * (a v)	מלונים	inn	mā-lôn	m'lô-nîm
	לְנֵגֵן † (α d)	**ֹמָגנִים	shield	mã-gēn	mā-gin- nîm**
	(d) ‡ שׁנְ (d)	שָׁנֵיִם	tooth	shēn	shin-nă'-yim
	עו (d)	עזים	goat	Уēz	yiz-zîm
	(h) בָּדִי	נדיים	a kid	g'dî	g'dā-yîm
	מִשְׁנֶה	משנים	double, second	mish-nĕh	mish-nîm

#### Feminine.

	T'entinue.					
(ω) צָדָקָה	ן צְדָקוֹת	justice	ts'dā-khāh	ts'dā-kôth (righteous acts)		
שׁפִחָה (ω)	שָׁפַחוֹת	handmaid	shĭph-khāh	sh'phā-khôth		
עצָה (ωy) עצָה	עצות	counsel	yē-tsāh	yē-tsôth		
ַעַטֶּרָת יַ	ַעַטָּרוֹת.	crown	yª-tĕ'-rĕth	ya-tā-rôth		
(ω) כְּתוֹנֶת	בַּוּתָנוֹת	coat	c'thô'-nĕth	cŭt-tŏ-nôth		
שארית [			sh'ē-rîth	ah/a wya wakh		
שׁרִית (ω)	שאַריות	remnant	shē-rîth ∫	sh'ē-rĭy-yôth		
,						

a) Some masculine substantives have a plural of the feminine form, in ôth; and (b), vice versa, some feminines a plural of the masculine form, in îm. In both cases, however, the gender of the singular is usually retained in the plural. Such, for instance, are—

<sup>\*</sup> לוּן, lûn, to lodge.

<sup>.</sup> לְנַבֵּן, gā-năn, to cover.

ן אָנן, shā-năn, to sharpen.

ן יעץ, yā-yăts, to counsel.

אַט, shā-ar, to remain.

<sup>\*\*</sup> Obs. ā in antepenult.

•					
a) אב	אַבוֹת	father	ābh	ā-bhôth	130
שֶׁם	שמות	name	shēm	shē-môth	
קול .	קולות	voice	kôl	kô-lôth	
מלה (ל	מלים	word	mil-lāh	mil-lîm	
יוֹנָה	יוֹנִים	dove	yô-nāh	yô-nîm	

Some nouns have both a masculine and feminine 131 termination in the plural, as—

In adjectives and participles the plural endings im and 6th are 132 confined to the masculine and feminine genders respectively.

בוֹבִים tô-bhîm (boni), good (masc.): מֹלְבִים tô-bhôth (bonæ), good (fem.).

So in substantives from the same stem, when the terminations 133 denote the different sexes: בֵּנִים bā-nîm, sons: בַּנִיֹם bā-nôth, daughters.

#### Exercise 16.

Write down in Hebrew and English letters, the plural (with and without the definite article) of the following nouns—

A way,	بَيْرَةِ	dĕ'-rĕch.	A fool,	בִּסִיל	c'-sîl. 134
A child,	ילד	yĕ'-lĕd.	A tongue,	לָשׁוֹן	lā-shôn.
A lie,	כֿוַב	cā-zābh.	A garment,	שִׁמִלָה	sĭm-lāh.
A fool,	נָבָל	nā-bhāl	A lamb,	בָּבֶש	cĕ'-bhĕs.
A vineyard,	בָּבֶרֶם	cĕ'-rĕm.	People,	עם (d)	Văm.
A part,	חלק	khē'-lĕk.	nation,		
A proverb,	משל	mā-shāl.	A thresh- old, step		
A cluster \ of grapes, \}	עַנָב	yē-nābh.	before a door,	키 <u></u> (d)	săph.
A hypocrite,	חָגֵף	khā-nēph.	A bear,	(d) דֹב	dōbh.
Strong drink,	ישֶׁכֶר	shē-chār.	$\left\{ egin{array}{l} A \ nest, \\ a \ cell, \end{array} \right\}$	(d)	kēn.

# Chap. III. § 3. Participles of Kal with their feminine and plural forms.

The verb in Kal has two participles: one active, in  $\bar{o}$ - $\bar{e}$ ; another passive, in  $\bar{a}$ - $\hat{u}$ : as  $k\bar{o}$ - $t\bar{e}l$ ,  $k\bar{a}$ - $t\hat{u}l$ .

Their forms for gender and number are (to take the participles of  $k\bar{a}$ -tăl as examples)—

Active.

Sing. לְּטֵּלֶת לְּה (or לִּמְלָה)  $k\bar{o}$ - $t\bar{e}l$   $k\bar{o}$ - $t\bar{e}'$ -leth Plur. לְטִלוֹת לִּטְלוֹת לִּטְלוֹת k $\bar{o}$ -t'lîm  $k\bar{o}$ -t'lôth

Passive.

Sing. קטוּלָה קטוּל kā-tûl k'tû-lāh Plur. קטוּלות קטוּלות א'tû-lôth

The participle is often used as a predicate to ex-

press (usually) the Present tense.

A participle, alone or with the definite article, is equivalent to he who— with the verb (like ὁ βουλόμενος = he who wishes, in Greek); but it may denote any tense: (בוֹל חֹב חֹב nō-phēl = he that falls, or he that has fallen, or he that will fall), though it has most frequently the meaning of the Present.

### Vocabulary.

139 Counsel, מְוֹמָהְ (αω), m'zimmāh. Herd, oxen, בְּקְר, bā-kār. River, נְהָר, nā-hār. To rule, מְשֵׁל, mā-shăl. Wives, בְשִׁים (f. with m.

term.).

To judge, מַשְׁשָׁי, shā-phặt.

A judge, מַשְׁשָׁי, shô-phēt.

Light, luminary, מְאָרֹת, mâ-ôr,

pl. מְאַרֹת, m'ō-rōth.

To surround, סְבַבַ (d), sā-bhābh.

Garden, מָאָרֹת (d), găn.

סושל or משל, mō-shēl, ruling; ruler.

#### Exercise 16.

1 הַמֶּלֶדְ יִמְלֹדְ: 2 הַמְּלָכִים 3 הַמֵּלְכָּה תִמְלֹדְ: 4 הַמּשֵׁל יִמְשׁל: 5 הַמּשֶּׁלֶת תִּמְשׁל: 6 הַמּוֹשְׁלִים יִמְשְׁלוּ: 7 הַשׁוֹפְמִים יִשְׁפְּמוּ: 8 הַלָּבִיא יִמְרֹף: 9 הַמְּאוֹר 10 הַמָּאוֹר קָמֹן: 12 הַנְּדְלִים: 11 הַמָּאוֹר קָמֹן: 12 הַנְּדְלִים: הַמַּבְּב הַנְּוְ: 13 יַלְדִים קְמַנִּים יִנְדְּלוּ: 14 תַּלְמִידִים חַדִּים יִנְזְרוּ: 15 שַׂכִּינִים תַּמּוֹת:

1 hăm-më'-lĕch yĭm-lōch. 140 2 hăm-m'lā-chîm. 3 hămmăl-cāh thĭm-lōch. 4 hămmō-shēl vĭm-shōl, 5 hăm-mōshë'-lëth tim-shol. 6 hammô-sh'lîm yĭm-sh'lû. 7 hăshshō-ph'tîm yish-ph'tû. 8 hăllā-bhîa yĭt-rōph. 9 hăm-mā-ôr' hăg-gā-dōl'. 10 hăm-m'ō-rôth' hăg-g'dō-lîm. 11 hăm-mā-ôr'  $k\bar{a}$ - $t\bar{o}n'$ . 12 hăn-nā-hār' hăssō-bhēbh hăg-gān'. 13 y'lādîm k'tăn-nîm yĭg-d'lû. 14 tăl-mî-dîm ha-rûts-tsîm yĭl-m'dû. 15 săc-cî-nîm khăddîm yĭg-z'rû. 16 nā-shîm tăm-môth.

a) 1. Write down the plural of—

141

bā-kār, herd; oxen. nā-hār, river; pl. both îm and ôth. אָּקֶל shĕ'-kĕl, shekel. găn (d), a garden.

- b) Translate into Hebrew (using both Hebrew and English letters)—
- The sharp knives will cut.
   The gardens are small.
   The small gardens.
   The shields are large.
   The knife is sharp.
   The knives are sharp.
   The rulers.
- c) Write down the Perfect, Imperfect, and the two participles with fem. s. and plur. m. and f. of shāthāl, to plant.
- The th(n) will become t(n) when a consonant imme- 142 diately precedes it.
- d) 1. The great rivers. 2. The rivers are great (ones). 3. The clusters are small. 4. The great cluster. 5. The dogs. 6. The

(142) little lambs. 7. Gardens. 8. The gardens are large. 9. The rivers which surround the gardens.

# Chap. III. § 4. The Dual number.

- 143 The Dual number of substantives (to which that number is confined) denotes two of the things in question. It is formed from the singular by adding \(\alpha'yim\); but the final \(\pi\) of a feminine noun is changed into \(\pi\) before the termination is added. The \(\pi\) of the termination \(\pi\)\_= remains.
- The Dual number is nearly confined to natural or artificial objects that exist in pairs; or either are, or are conceived to be, double: e. g. the two legs, hands, ears, eyes of the human body: a pair of scales, shoes, &c.; (the space of) two years (= biennium). It is also found in the numerals 2, 12, 200, &c.

145 Substantives in  $=\frac{1}{2}$  (i. e. segolate substantives)

now and then take the same vowels in the root as the
plural does; that is, Sh'va and Kamets (=), but
usually contract the two syllables with Segol into
one with Pathakh.

#### Vocabulary.

146 Sing.	Dual.	Sing.	Dual.	Meaning.
יַד	יַדַיִם	yād	yā-dă'-yim	hand; two hands.
יוֹם	יוֹבֵייִם	yôm	yô-mă'-yim	day; two successive days (= biduum).
שַׂפָּה	שִׁפַּתַיִם	sā-phāh	s'phā-thă'-yim	lip; two lips.
נְחשֶׁת	נְאָשְׁתַיִם	n'khō'-shĕth	n'khŭshtă'-yim	fetter; two fetters.
קֿרַז	ן קרנים ו	kĕ'-rĕn	kăr-nă'-yim	
	קָּרָנַיִם	1	k'rā-nă'-yim	horn; two horns.
רֶגֶל	רגלים '	rĕ'-gĕl	răg-lă'-yim	foot; two feet.
בַּעַל	נַעַלַיִם	nă'-yăl	nă-Yªlă'-yim	shoe; pair of shoes.

אוון	אזנים	ô-zĕn	oz-nă'-yim (83, c)	(the two) ears. (146)
מאון	מאונים	mō-zĕn	mōz-nă'-yim	pair of scales.
עיו	עיניִם	אַב-yĭn	ឋê-nă'-yim	eye; (the two) eyes.
בָּרֶדְּ	בִּרְכַּיִם	bĕ'-rĕch	bĭr-că'-yim	knee; (two) knees.
<b>ק</b> א*	אַפַּיִם	ăph	ăp-pă'-yim	nose; nostrils.
מָלָקַח	†מֶלְקָחַיִם	mĕl-kākh	mĕl-kā-khă'-yim	tongs; snuffers.
77; 7	שַׁמֵים		shā-mă'-yim	heavens.

Weak, רפה (fr. רפה) rā-phĕh. Straight, ישר (fr. ישר, to be straight), yā-shār. Pan; spoon, 55 f. (d), caph.

Evil; bad, אָרע, with distinctive accent רעה (f. רעה), răy, rā-yāh.

Breeches, מָכְנָס (a), mĭch-nās. 147

Black, שׁהֹר, shā-khōr.

To be in pain, コペコ, cā-ēbh.

Pained; in pain, בוֹאָב, cô-ēbh (partcp. Kal).

### Exercise 17.

a) הַיָּד רָפָה: 2 הָרֶּגֶל (בּיִּ יִשְׁרָה: 3 הַשֵּׁן פּוֹאֵבֵת: יָשָׁרָה: : הַשֵּׁן כּוֹאֶבֶת 4 הַבַּר קטַנָה: 5 הָאַף בדלה: 6 הַיַּבִים רָפּוֹת: ל הַרַנְלַיִם יְשָׁרוֹת: 8 הַשִּׁנַיִם פוֹאַבוֹת: 9 הַכַּפַיִם קְטַנּוֹת: 10 הַעֵינַיִם רַעוֹת: 11 הַאַפַּיִם 10 נִדלוֹת: 12 הַמִּכְנְסֵים שחרות: 13 המלקחים בְּדֹלוֹת: 14 הַשַּׁמֵיִם מְסַפְּרִים:

- 1 hăyyād rāphāh. 2 hārĕ'- 148 gĕl y'shārāh. 3 hăshshēn côe'bheth. 4 haccaph k'tan-5 hāăph g'dōlāh.
- 6 hayyada'yim raphôth.
- 7 hārăglă'yim y'shārôth.
- 8 häshshinnä'yim côabhôth.
- 9 hăccăppă'yim k'tănnôth.
- 10 hāyêna'yim rāyôth.
- 11 hāappa'yim g'dolôth.
- 12 hămmĭchnāsă'yim sh'khōrôth. 13 hămmĕlkākhă'yim g'dolôth. 14 hashshama'yim m'săpp'rim.
- b) 1. The knees. 2. The evil eyes. 3. The evil eye. 4. The eyes are evil. 5. Black breeches. 6. Weak hands.
  - \* From אָנָף, to take hold of.

# Chap. III. § 5. The Construct State (Status constructus).

When one substantive modifies another without being in apposition to it, it is placed in the relation of a genitive case. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the governing substantive, as we should call it in most other languages) undergoes some change of its mutable vowels.

The governing substantive is said to be in

construction, or in the construct state.

The general rules for the change of vocalization produced by the *construct state* are these:—

## A. In the singular.

- 152 a) Kamets  $(\bar{a})$  in the penultima is changed into Sh'va; in the ultima, mostly into Pathakh.
  - b)  $Ts\bar{e}r\bar{e}$  ( $\bar{e}$ ) in the penultima is mostly changed into Sh'va when the ultima has Kamets ( $\bar{a}$ ). In the ultima it is generally changed into Pathakh, but usually retained after  $\bar{f}$ , and in monosyllables.
  - c) The feminine termination  $\vec{n}_{\pm}$  ( $\tilde{a}h$ ) is changed into  $\vec{n}_{\pm}$  ( $\tilde{a}th$ ): the other feminine terminations  $\vec{n}_{\pm}$ ,  $\vec{n}$

## B. In the plural and dual.

d)  $\square_{\overline{}}$ ,  $\square_{\overline{}}$  (îm, ă'yim) are changed into  $\stackrel{\bullet}{}$  (ê).

There is often a further vowel-change in the construct state of the plural, and a contraction of a semi-syllable (with Sh'va) with the following syllable.

Two very common forms of verbal derivatives require particular attention: those in \_\_\_\_\_ (dā-bhār), and (segolates) in \_\_\_\_\_ (mĕ'-lĕch). Their changes are given in the following Table:—

Sing	ular.	Plu	(154)	
Absolute.	Construct.	Absolute.	Construct.	
דָבָר	רבַיד	ַדָּבָרִים דָבָרִים	ָּרְבָ <b>רִי</b>	
dābhār	d'bhăr	d'bhārîm	dĭbhrê .	
מַלֵּדְ	מַלֵּדְּ	נִילַכִים	מַלְבֵי	
mĕ'lĕch	mĕ'lĕch	m'lāchîm	mălchê	

Dissyllable feminines in  $\overline{n}_{+}$  which have a mutable 155 Kamets or Tsere in the penult, change that vowel into Sh'va by the general rule (153), and take the termination  $\check{a}th$  ( $n_{-}$ ). In trisyllables of this kind with initial Sh'va, there is a contraction of  $2\check{a}$  into one syllable in  $\check{i}$ ; as  $ts'd\tilde{a}-k\tilde{a}h$ , construct  $ts\check{i}d-k\check{a}th$ : pl.  $ts'd\bar{a}-k\delta th$ , construct  $ts\check{i}d-k\delta th^*$ .

The complement † of an adjective or participle also 156 causes the governing adjective or participle to assume the construct state. Thus, in such combinations as would express in Hebrew, 'the pure in heart,' 'void of understanding,' 'fearing the Lord.'

מוּסָר (a y)	מוסר השְבֵּל	mûsăr hăscēl	the instruction of 157 wisdom.
tô-rāh תּוֹרָה	הוֹבת יְהֹנָה	tôrăth Y'hō- vāh	the law of Je- hovah.
לְּבֶר dābhār	דִּבְרֵי חֲכָמִים	dibhrê kh <sup>n</sup> - chāmîm	words of wise men.
pĕ'-lĕg			brooks of waters.
dĕ'rĕch בֶּרֶדְ dĕ'rĕch	שָּׁרֶהְ בְּּנֶתְ הַרְבֵּי	dĕ'rĕch mā'- dărchê (vĕth	(the) way of ways death.  awitness of truth.
ער ער vēd (v)	עַר אָמֶת	yēd eměth	awitness of truth.

<sup>\*</sup> Compare this with  $\pi i \pi \tau \omega$ ,  $\gamma i \gamma \nu o \mu \alpha i$ , which arise from  $\pi \varepsilon - \pi \dot{\varepsilon} - \tau \omega$ ,  $\gamma \varepsilon - \gamma \dot{\varepsilon} - \nu o \mu \alpha i$ .

+ i. e. a substantive that is connected with it objectively, to complete its notion.

לים only in plural from obsol. כים in constr. כים. In constr. כים.

A dependent genitive may have another genitive dependent upon it, as אַרוֹן בִּרִית יְהוֹן (arôn b'rîth Y'hōvāh), the ark of the covenant of the Lord.

As a general rule the article does not stand before a substantive that has a dependent genitive, since that genitive sufficiently defines the word.

## Vocabulary.

159 Eden, עַרֶּב, עִרֶּב, עִנְבְּב, vigābh.

Jubal, יוּבְל, Yûbhāl.

Wilderness, יוּבְר (a), mĭdbār.

Judah, יִרְּרָד, Y'hûdāh,

Hair, עַשָּוֹ, yēsāv.

Palace, temple, הִיכָל, hêchāl.

Sanctuary, מִקְּרָשׁ, (a), mĭkdāsh.

Brother, הַבְּרָל, yārēch (lit. thigh).

Altar, בַּוֹבְרַ (a), mĭzbēăkh.

Shoulder, בַּתַרְּ, (constr. בַּהַבָּה),

Blessing, בְּרֶכָה (ω), b'rāchāh.

A dish, קֹטְרָה (ω), k'yārāh.

Silver, פָּסֶף, cĕ'sĕph.

Cave, בְּטֶרְה (αων), m'yārāh.

Machpelah, מַכְפֵּלְה (ω), n'bhēlāh.

Corpse, בְּבֶלְה (ω), n'bhēlāh.

Fear, בְּלֵרָה (αω), m'gôrāh.

Wicked, עָיֶר, rāshāy.

Jeremiah, יִרְכִיְרָה Yĭrm'yāhû.

Old, וְבִי נְיִרָּה נִיִּר, z'kēnîm.

The elders, יִבְיִר נְיִיר, yîr.

House, בִּיִר, băyith(cstr. בַּיִר, court, אָתִר, khātsēr.

\* אָרַר

cāthēph.

† נְבַל, nābhăl, to fall off.

#### Exercise 18.

a) : הוה יהוה 2 יהוה 1 ם מִרבַר יְהוּדָה: ישיר עשיו ל בב איש: 6 s היכל המקדש: 9 אשת 10 ירד המובח: וו חָכִמַת אָדָם: 12 בִּרְכַּת יָהוָה: 13 קערת בַּסֶף: 14 מערת המכפלה: 15 נבלת איש: 16 צדקת אָדָם: 17 דָּבְרֵי יִרְמִיָהוּ: 18 נהרי עדן: 19 מוסרי הַאָבוֹת: 20 זְקְנֵי הָעִיר: 21 שכני הבית: 22 חצרי המקדש: 23 בּרבי הָאִישׁ:

1 n'hăr Vēděn. 2 d'bhăr 160 Y'hōvāh. 3 mûsăr Y'hōvāh. 4 yûgăbh Yûbhāl. 5 mĭdbăr Y'hûdāh. 6 l'bhābh îsh. 7 s'yar yēsāv. 8 hêchăl hămmĭkdāsh. 9 ēshĕth hĕākh. 10 yĕ'rĕch hămmĭzbēakh. 11 khöchmath adam. 12 bĭrcăth Y'hōvāh. 13 kăyarăth cĕ'sĕph. 14 m'yārăth hămmăchpēlāh. 15 nĭbhlăth 16 tsidkäth adam.

17 dĭbhrê Yĭrm'yāhû.

18 năharê yē'dĕn. 19 mûsārê hĕābhôth. 20 zĭknê hāyîr.

- 21 sh'chēnê hăbbāyith \*.
- 22 khatsērē hammikdāsh.
- 23 bĭrcê hāîsh.

b) 1. Rivers. 2. Rivers of the earth. 3. Words. 4. The words of the king. 5. The law of Jehovah. 6. The knees of a man. 7. The eyes of Esau.

## Chap. IV. § 1. Suffixes denoting Possession.

The Hebrew language possesses a very peculiar 161 way of denoting the possessive pronoun, which is this:-

- a) Short suffixes (which are abridged forms of the personal pronouns) are attached to nouns in their construct state, with which they cohere so firmly, that the noun with its suffix forms a single word.
- b) From the frequent occurrence of these forms, and the changes of vocalization which they sometimes occasion, they may be considered as belonging to the declension of Hebrew nouns.

<sup>\*</sup> ā for ă, from the effect (to be explained hereafter) of pause.

162 The possessive suffixes in their most usual form are:—

I. For Singular Nouns.

II. For Plural Nouns.

163 The suffixes are divided into grave (or accented) suffixes (chem', chen', hem', hen'); and light (or unaccented) suffixes.

Masculine Noun.
Singular.
Sûs, a horse.

sû-sî, my horse.

קרָסָרָ sû-s'chā, thy horse.

סרְּמַךְּ sû-sēch, thy (f.) horse.

סרְסוֹ sû-sô, his horse.

סוְּסָהּ sû-sāhh, her horse.

sû-sē'-nû, our horse.

sû-s'chĕm',
your horse.

sû-s'chĕn',
your (f.) horse.

סוְּקָם sû-sām,
their horse.

sû-sān, their (f.) horse. Feminine Noun.

Singular.

sû-sāh, a mare.

sû-sā-thî, my mare.

קרק s-û-sā'-th'chā, thy mare.

קתְתְּ sû-sā-thēch, thy (f.) mare.

גּמָ-sā-thô, his mare.

אָרָסָרָס sû-sā-thāhh, her mare.

sû-sā-thē'-nû, our mare.

sû-săth-chĕm', your mare.

sû-săth-chĕn', your (f.) mare.

sû-sā-thām, their mare.

סּוְּסֶתְן sû-sā-thān, their (f.) mare.

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	•		
	Plural.		Plural.
סוסים	sû-sîm, horses.	סוסות	sû-sôth, mares.
-	sû-săi, my horses.	סוּסוֹתֵי	sû-sô-thăi, my mares.
סוּסֶיף >	sû-sè-chā, thy horses.	סוּסוֹתֶּיךּ	sû-sô-thè-chā, thy mares.
סוסיה	$s\hat{\mathbf{u}}$ - $s\check{\mathbf{a}}$ '- $y$ ich, $thy$ (f.) $horses$ .	סוסותַיִד	sû-sô-thă'-yĭch, thy (f.) mares
T >	sû-sāv, his horses.	סוּסוֹתָיו	sû-sô-thāv, his mares.
סוּטֶיהָ	sû-sè-hā, her horses.	םוסותָיים	sû-sô-thè-hā, her mares.
סוּסֵינוּ	sû-sê'-nû, our horses.	סוסותינו	sû-sô-thê'-nû, our mares.
סוּמֵיכֶּם	sû-sê-chĕm', your horses.	סוּסוֹתֵיכֶם	
סוּמֵיכֶן	sû-sê-chĕn', your (f.) horses.	סוסותיכֶן	sû-sô-thê-chĕn' your (f.) mare
סוּמֵיהֶכ	sû-sê-hĕm', their horses.	סוּסוֹתֵיהֶם	sû-sô-thê-hĕm', their mares.
סוּמֵיהֶוּ	sû-sê-hĕn', their (f.) horses.	סוּסוֹתֵיהֶן	sû-sô-thê-hĕn',

Plural. מוסות sû-sôth, mares. סוסותי sû-sô-thăi. my mares. sû-sô-thè-chā, thy mares. סוסותי sû-sô-thă'-yĭch, thy (f.) mares. סוסותי sû-sô-thāv, his mares. סוסותי sû-sô-thè-hā. her mares. סוסותי sû-sô-thê'-nû, our mares. sû-sô-thê-chĕm', your mares. sû-sô-thê-chĕn'. your (f.) mares. sû-sô-thê-hĕm', their mares.

their (f.) mares.

The changes in the form of the plural suffixes arise from the 166 blending of '- (ê), the termination of the construct state, with the proper suffixes.

- a) Nouns in ĕh (7-) throw away eh, and for ô, 167 his, have ē-hû (תלהה): as yâ-lē-hû, his leaf (עלהה).
- b) Nouns in î with Yod quiescent (-), from verbs in ah (Lamed He), sound the Yod before a suffix with initial vowel: .as פרים, p'rî, fruit; פּרִיוֹם, pĭr-yô, his fruit.
- c) The plural termination oth (חוֹ) takes e (י-) after it to support its suffixes.

# (Additional Remarks on the Suffixes [G.] \*).

- 168 I. pers.  $\bar{a}'n\hat{u}$  (1) is sometimes found (for  $\bar{e}$ - $n\hat{u}$ ) in pause.
  - II. pers.  $\frac{2}{c}ch\bar{a}h$  is found, rarely, and chiefly with short words, for  $\frac{2}{c}ch\bar{a}$  (77).
    - (fem. sing.) āch sometimes, but only in pause, for ēch
      - ē-chēh for ēch (Nah. 2, 14), (75\_ for 7\_).
      - e'-chi is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (יבר for דָּבוֹי for דָּבֵי).
  - III. pers. 1) sing. m.  $h\bar{o}$  (sometimes),  $\bar{e}$ - $h\hat{u}$  (rarely), for  $\delta$  ( $\dot{\vec{n}}$ ,  $\dot{\vec{n}}$ ,  $\dot{\vec{n}}$  for  $\dot{\vec{n}}$ ).
    - 2) fem. sing.  $\prod_{\tau}$  for  $\prod_{\tau}$  (sometimes): i. e. h loses its guttural pronunciation  $\uparrow$ .
    - 3) plur.  $\check{a}'h\check{a}m \ddagger \text{ for } \bar{a}m \ (\Box_{\overline{1}} \text{ for } \Box_{\overline{+}}).$

 $\bar{a}'$ -mo, only in poetry, for  $\bar{a}m \S$  ( $\mathfrak{I}D_{\underline{-}}$  for  $\underline{D}_{\underline{-}}$ ).

fem.) 'hen' but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28, l'bhad-d'hen' לבוּהוּ).

 $\ddot{a}'-h'n\bar{a}h$  antique  $(\bar{a},\bar{b})$  for  $\bar{a}n$ .

 $\bar{a}'-h'n\bar{a}h$ ,  $\check{e}-n\bar{a}h$ , both a few times for  $\bar{a}n$  (תַּבָּה, הַנָּבָה, הַנָּבָה, בְּנַבָּה, בְּנַבָּה, בְּנַבָּה, בִּנַבָּה, בְּנַבָּה, בִּנַבְּה, בּנַבָּה, בּנַבְּה, בּנְבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבּה, בּבְּבּה, בּבּבּה, בּבְּבּה, בּבְּבּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְּבָּה, בּבְבָּה, בּבְבָּבְּה, בּבְּבָּה, בּבְּבּה, בּבְּבּה, בּבְּבּה, בּבְּבּה, בּבְּבּה, בּבְּבּה, בּבְּבּבּה, בּבּבּּה, בּבּבּּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּה, בּבּבּבּה, בּבּבּה, בּבּבּבּה, בּבּבּבּר, בּבּבּבּבּבּה, בּבּבּבּה, בּבּבּבּה, בּבּבּבּה, בּבּבּבּר, בּבּבּר, בּבּבּבּר, בּבּבּר, בּבּבּבּר, בּבּבּר, בּבּבּבּר, בּבּבּבּר, בּבּבּבּר, בּבּבּבּר, בּבּבּבּר, בּבּבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּבּר, בבבּבּר, בבבּבּר, בבבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּבּר, בבּבּב

- \* These are only placed here for future reference.
- † In later writers even written &\_.
- † In pause cul-lā'-hām (בּלָהָם), 2 Sam. xxiii. 6.
- § Occasionally in very small words (as prepositions) for o (his): e. g. לְבֹוֹ for יֹל לָבוֹ for יֹל.

## Examples.

קַם	ַדַמָּדָ <u>י</u>	dā-m'chā, thy (m.) blood.	169
,	רברי ן	d'bhā-rî, <i>my word</i> .	
דָבָר	יברי דברי	d'bhā-rai, my words.	
שועל	שועלו	shû-yā-lô, his fox.	
	זקנד	z'kē-nēch, thy (f.) old man.	
<u>וקו</u>	וֹקנֵיך י	z'kē-nè-chā, thy (m.) old men.	
•	וַקבִינוּ	z'kē-nê-nû, our old men.	
סֿפַר	ספרה	sĭph-rāhh, her book.	
מות	מותכם	mô-th'chĕm', your (m.) death.	
נמל	נמלם	g'măl-lām, their camel.	
(f.) סְגָלְה	קָגְלּוֹתֵ <b>י</b>	s'gŭl-lô-thai, my treasures.	
נער	נעריכם	nă-Yarê-chĕm', your (m.) youths.	
,	סלנו )	săl-lē-nû, our basket.	
פַל	סלינו	săl-lê-nû, our baskets.	
פלה	פּיתי	căl-lā-thî, my bride.	
שנה	שַׁנוֹתיו	sh'nô-thav, his years.	
שַׁב	שָׁמוֹתֵיכֵו	sh'mô-thê-chĕn', your (f.) names.	
ה. תורה	תורותיהן	tô-rô-thê-hĕn', their (f.) laws.	

The vowel changes, produced by the alteration of 170 accent which the appended suffix occasions, will be fully given in the Paradigms of the declensions: we will at present only consider two important classes:

a)	dissyllables with	$\bar{a}$		דָּבֶר, dā-bhār.
<i>b</i> )	dissyllables with	ĕ	for each vowel	קָּלֶךְ, dā-bhār. בֶּלֶלְן, mĕ'-lĕch (penacute).

(It will be sufficient to give one example of a grave and one 171 of a light suffix.)

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.)	Absolute.	Construct.	Light suffix.	Grave suffix.
a) Sing.	דַבָּר	ָד <u>ב</u> ר	ָּ בְּרָי	ָּ דַבַּרָכֶם ·
Plur.	ָּרַבָרים דּבָרים	יִב <u>ְב</u> ָרֵי	יבַביי	ָּדְבָרי <b>ֶ</b> כֶם
b) Sing.	בֶּלֶדְ	מֶּלֶדּ	מַלְכִּי	מַלִּבָּכֶם
Plur.	מְלָבִים	מַלְבֵי	מְלַבֵי	מַלְבֵּיכֶם
a) Sing.	dā'bhār	d'bhăr	d'bhārî	d'bhărchĕm'
Plur.	d'bhārîm	dĭbhrê	d'bhārai	dĭbhrêchĕm'
b) Sing.	mĕ'lĕch *	mĕ'lĕch	mălchî	mălc'chĕm'
Plur.	m'lāchîm	mălchê	m'lāchai	mălcêchĕm'

## Vocabulary.

Upon, על, עמו.

אַרָּרָך, dĕ'rĕch.

Pleasantness, וֹעָם, nōyăm.

Thou, אַרְּרָה, ăttāh.

Glory, בֹבוֹד, cābhôd.

Back, בַּבוֹר, găbh (∾ Lat.

gibbus?).

Palace,

Temple,

Temple,

Temple,

A sack, אַיָּה, îsh (lit.

Each (one),

man).

A sack, אַרַרְּרָחָר,

khăth.

Commandment, תַּבְּרָרָה, khūkkāh.

Statute, תְּרָרָה, khūkkāh.

Law, תַּרָרָה, khūkkāh.

Law, תַּרָרָה, khūkkāh.

To keep, שָׁבֵּוֹר , shāmăr.

A rite, רְּבִּילִין (a), mĭshmār.

To open, דְּבִילָּי, pāthākh.

To plough, דְּבִילָ, khārāsh.

Mountain, דְּבָּי, khārāsh.

Money, בְּיִבֶּיך, cĕ'sĕph.

Tongue, לְבֵילָן, lāshôn.

Dog, בְּיִלֶּילֶן, cĕ'lĕbh.

Weight, בִּיִשְׁלְל (a), mĭshkāl.

Song, יִשִיר, shîr.

To put on (a dress) or be clothed with, שִׁבֹּיל, lābhāsh (fut. yĭlbāsh).

Priest, בַּיֹבָּיל, cōhēn.

Testimony, ערה, yēdāh.

\* The  $e'(\frac{>}{:})$  to be pronounced with the obtuse a sound of e' in mère, or e' in there.

#### Exercise 19.

בַּרָכֵּיהָ שַּמִרְתִּי:
 בְּרָכֵּיהָ דַרְכֵי־נֹעֵם:
 בְּרָכֵּיהָ דַרְכֵי־נֹעֵם:
 בַּרְתָּי יִהֹיְה פְּבוֹּדִי:
 בּיכַל קָּדְשִׁךְ:
 בִּיּתְחוּ:
 בִּיּתְחוּ:
 בִּשְׁמִרְתִּי מִצְּוֹתֵי חֻקּוֹתֵי
 תְוֹלְתִי:
 בִּיבְּי חְרְשׁוּ
 בִּיִּהְים \*:
 בַּיִּיהְ יִלְבְּשׁוּ
 בְּרִיתִי:
 10 נַם־בּנֵיהָם
 יִשְׁמִרוּ עֵדֹתִי:
 10 נַם־בּנֵיהָם

1 dărcô shāmărtî. 2 d'rāchèhā 173 dărchê-nōyăm. 3 ăttāh Y'hō-vāh c'bhôdî. 4 hêchăl kŏd-sh'chā. 5 pāth'khû îsh ămtăkhtô. 6 yĭshmōr mĭsh-mărtî, mĭtsvôthai, khŭkkôthai, v'thôrōthāi. 7 yăl-găbbî khā-r'shû khōr'shîm. 8 cōhanèchā yĭlb'shû tsĕ'dĕk. 9 yĭshm'rû bhānèchā bh'rîthî. 10 găm-b'nêhĕm yĭshm'rû yēdōthî.

b) 1. Write down in Roman characters, and give the English of—

וו הַרְכָּם 12 הַּרָכִי 13 הָרָכִים 14 הַרְכָּם 12 הַרְכָּיתְ 11

#### 2. Translate into Hebrew-

1. The mountain of his holiness. 2. Thy (m.) ways have we kept. 3. We will keep the ways of Jehovah. 4. Our sacks. 5. Your (m.) money. 6. Its (m.) weight. 7. Our money. 8. The tongue of thy dogs. 9. Your (m.) songs.

My silver.
His silver.
Their silver.
Your (m.) silver.
Thy (f.) silver.
Their (m.) silver.
Our silver.

Dogs. The king's dogs.
My dogs.
My dogs.
Their dogs.
Your (f.) dogs.
His dog.
Her dogs.

Proverbs. The proverbs of Solomon †. Her proverb. His proverb. My proverb. My proverbs. Their proverbs. Your (f.) proverbs.

\* הוֹרֵשׁ, khō-rēsh (partcp. act. of khā-rash =), one who ploughs, a plougher.

לשלמה ל

# Chap. IV. § 2. Prepositions denoting the Relations of Case.

174 DATIVE]

- a) The relation of the dative case is expressed by the preposition ? prefixed to a noun, and cohering with it.
- b) Sometimes the preposition אָל, ĕl (of which יְּ is an abbreviation), is used: אֶל־אַבְרָם, (ĕl-Abhrām).

175 Accusative The accusative is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence;
- b) denoted by (אָת־ or פּֿלּה) ēth or ĕth- (with Măkkēph): before suffixes also אוֹת, ôth.

These prepositions are not used before the acc., unless the noun is defined either (1) by the article, (2) or by being in construct state, or (3) by a suffix, or (4) from being a proper name.

- c) The acc. of the place towards which motion is directed, has often its original termination are (which sometimes denotes the place where). The preposition ? is also sometimes prefixed to it.
- d) The accusative alone sometimes denotes in Hebrew both the place whither, and the place where.
- e) The person to whom motion is directed has usually the preposition אָל (ĕl) prefixed, as the place whither sometimes has.
- f) Both the time when and the time how long are also denoted by the accusative; which also denotes relations of space (how wide, how deep, &c.) and other adverbial relations: e.g. such

as are expressed in English by as to; in respect (175) of; according to; in.

(See remarks on the use of  $\supset$  in the next §.)

## ABLATIVE RELATION]

176

a) The ablative relation is generally denoted by p, from [of = some of; ex], which, however, is usually abridged, either into p with a compensating Dagesh in the initial consonant of the word; or, if this is incapable of receiving Dagesh (i. e. is a guttural or Resh), into p, mē.

But מתונט (Gen. xiv. 23).

- b) The גוֹן is seldom written at length as a separate word, except before the article.
- c) The relations denoted by in, at, with, are also expressed by the prepositional prefix  $\beth$ .

Expression of genitive relations by . The relations 177 of belonging to or being possessed by, proceeding from, and the like, are sometimes expressed by the prepositional prefix (of the dative). This occurs particularly

1) after an indefinite governing noun, when its indefiniteness is to be marked;

2) after a noun in the construct state which has already one dependent genitive;

3) when the governing noun has an adjective with it;

4) after specifications of number.

The denoting possession is also sometimes pre- 178 ceded by the relative pronoun אָשָׁי, which. Thus: אַבָּיאוֹ אַשֶּׁר לְאָבִיהָ, hătstsōn shĕr l'ābhîāh [grex qui patri ejus: sc. erat], (lit. the flock which [was] to her father =) her father's flock.

With respect to the pointing of b', l',

a) Their regular Sh'va is changed into Khirek, when 179 the initial consonant of the vowel to which they are prefixed has Sh'va.

- (179) b) Before an initial vowel with a Khateph, they take the vowel with which the Khateph is compounded.
  - c) Before monosyllables or penacute\* dissyllables they (as Vav also does) often take Kamets.
  - d) Before the article, they usually displace it, and take its pointing.
  - e) Before אלהים they take Tsere (the א becoming quiescent); and before יהור, Pathakh; because the Jews did not pronounce this sacred name, but that of אַרָּנִי instead; to indicate which they gave to its prefixes the Pathakh which the prefix of Adonai would have.
  - 180 Rule c does not always hold good. These prefixes take Kamets (1) before infinitives of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

# Examples.

181 בְּרָנִר l'dā-vĭd, to David.

eth hā-â-rets, the earth.

eth-hā-rā-kî'-aັv, the expanse.

nē-tsē" hăs-sā-děh, let us go out into the

nē-tsē" hās-sā-děh, let us go out into the field.

bêth ā-bhî-chā, in the house of thy father.

bā-bhĕ'-lāh, to Babylon (sometimes: in Babylon). | localis hā-hā-rāh, to the mountain. | (local He)

bê-thāh yô-sēph, into Joseph's house (where obs. that it follows a noun in stat. constr.).

אָלָייָא lĭ-sh'ō'-lāh, to Sheol.

hay-yôm, (the =) this day: to-day.

ערֶב vĕ'-rĕbh, at evening.

\* i. e. those that are Milel; i. e. have the accent on the penult.

(181)

shē'-shĕth yā-mîm, (during) six days. ששת ימים הכפא hac-cis-se<sup>a</sup>, in respect of the throne, פה אחר peh e-khad, with one mouth. mĭn hā-â'-rĕts, from the earth. מן הארץ מצבא mits-ts'bhâ, out of the host. mē-khā-zāk, from the powerful. bēn l'yi-shăi, a son of Jesse's. khĕl-kăth hăs-sā-dĕh l'bhō-yaz, a portion of the field of Boaz. ben ĕ-khad la-akhimĕ'-lĕch, one of the sons of Ahimelech. bă-khamish-shāh lă-khō-dĕsh, on the fifth of the month. דַּמִּשִׁבַּמ băm-mish-pāt, in the judgement (=b'hăm $m \tilde{s} h - p \tilde{a} t$ ). lam-me'-lech, to the king. lā-â'-rĕts, to the earth.

## Vocabulary.

bā-â'-rĕts, in the earth.

To create, אֶּבְב, bārâ\*.

Heavens, שָׁמֵים, shāma'yim†.

To love, אָהָב, āhābh.

Dainty meats, אָהַב(a), mătDainties, yām, a, (tāyăm, to taste.)

Stone, אָבֶּר, ĕ'bhĕn.

Place, מַקְרָם (av), mākôm.

Master, אָרוֹן (a v), ādôn ‡.

Lord, אָרוֹן (a v), ādôn ‡.

To collect, gather, בַּבָּס, cānăs.

Camel, בָּמַלִּים, (but pl. בָּמַלִּים),
gāmāl.

No, אָנְיִים, ên.

Men (pl.), אַנְיִיִּים, \*nāshîm.

There, בַּיָּט, shām.

Grave, בְּבַר, kĕ'bhĕr.

\* Verbs that end in a (N) take - for their second vowel.

† A noun of the dual form: no singular in use.

Dûn, to govern: others say, aden, a base.

(182) Simple, פֶּתִי , pĕthî, pl. פָּתִים, or בְּתָאִים, p'thāyîm or p'thā-îm.

Garland, לְנִיה, lĭvyāh.

Grace, Beauty, III (n), khēn.

Head, רֹאִשׁ, rōsh.

Mother, DN, ēm.

Eternity, עוֹלֶם, vôlām\*.

Isaac. Esau. עשר יצחק Mercy, הֶּםֶר, khĕ'sĕd.

Part, piece, קָּוֹב, gĕ'zĕr (gā-zăr, to cut).

To cut, to divide, זְבָּ, gazăr.

Sea, D, yām.

Red Sea, יִם־סוּף, yăm-sûph: = sea of weed.

Inheritance, בְחַלְה, nă'kh lāh" (nākhăl, to acquire, &c.).

Rebecca. Jacob. יַעַקֹב

#### Exercise 20.

1 Elöhîm bārâ ēth hǎsh-shāmā'yim (p). 2 Yĭtskhāk āhábh ēth Vēsāv. 3 Rĭbhkāh nāth'nāh ĕth-hǎmmǎtVǎm-mîm. 4 YǎVakōbh lākǎkh mēǎbhnê hǎmmākôm.

5 °lî ye'zer lakakh migg'mallê °dônav. 6 en îsh mean'shê habbayith sham. 7 cōnes °bhanîm l'kibhrô. 8 nathan liphthaîm yörmah. 9 tôrath imm'cha livyath khen l'rōshècha (p). 10 hôdû layhōvah,

\* L'vô-lām = in sæcula sæculorum (for ever).

† 'lohîm takes a singular verb.

‡ For השטים, from its being in pause (i. e. at the close of the sentence), the effects of which will be explained in the chapter on the regular verb. It will be indicated by (p).

§ Give ye thanks (an Imperative).

b) The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (m.) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

# Chap. IV. § 3. Other prepositional Prefixes. Vav.

1. C' ( $\supset$ ) is a prepositional prefix meaning like, 184 as, according to  $\uparrow$ .

(The rules for its pointing are the same as for ユ, ユ, 179).

V' (!) is and; its usual pointing is Sh'va.

185

- But v'(a) becomes  $\hat{u}(1)$  before *labials* (*Beth*, *Pe*, 186 Vav, Mem) and words whose initial consonant has Sh'va.
- b) Before monosyllables, penacutes, Elohim, and Y'hovah, v' follows the same rule as l', b' ( ?, ¬), 179.

When two events are connected, the second, which 187 denotes the further continuation and progress of the events narrated, is usually expressed by the Imperfect with Vav, then called Vav consecutive. This Imperfect will be construed by the English Perfect, when the preceding Perfect is so construed.

(See more under the account of the Tenses.)

Sometimes, when there is a connexion with an 188 earlier event, the narrative, or a section of it, begins with an Imperfect with Vav consecutive: this is very

<sup>\*</sup> Supply the copula, 'it is.' † From בָּן.

(188) commonly the case with יֵיה:, vă-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.

189 Vav consecutive takes Pathakh with strong Dagesh in the next consonant. Before & (which is incapable

of receiving the Dagesh) Kamets is used.

of a Future) is also changed by a Vav prefixed into the meaning of a Future, and must be construed by that tense in English. This Vav conversive is pointed like the simple copulative Vav. (See 185, 186.)

## Vocabulary.

191 Brother, אָר, ākh (irreg. with suffixes יאָר).

Choice things, מְנְדְנוֹת, mǐg-Valuables, dānôth \*.

Wife, אָשֶׁה, ishshăh (אֵשֶׁה, ēshĕth, constr.).

Undergarment, בֹּתֹנֶת, cŭttō'nĕth (absol.).

Garment, בּתֹבֶּת, c'thō'nĕth (nearly always construct).

Gleaning, לֶּלֶהְם, lĕ'kĕt.

Distressed, עָנִי, yānî.

Stranger, בְּרֹע), ger (נְנָרָר).

To give, נְתַן, nāthăn.

To hide, מַמַן, tāman.

To rise up, עָלָה, yālāh †.

To make, עשה, צāsāh †.

Dainty meat, בְּיִנְעָם, mătyām. Also, בַּוֹם, găm.

Bread, הַתְּם, lĕ'khĕm.

Slothful, sluggard, עָצֵל, צּהֹל, Lazy, tsel.

The moon, ירה, yārēakh.

Star, עֹ), côchābh.

Thick cloud, コy(v), yābh.

Palm (of the hand), 为 (以), caph.

Dish, Bowl, בַּלְחַת, tsăllakhăth.

To write, To engrave, 」コグラ, cāthăbh.

Unleavened bread (or cake), 지각D, mătstsāh.

To kill, קְמֵל, kātăl.

Skin, יעוֹר, yôr.

\* Plural of mĭg-dā-nāh, not in use.

† Verbs ending in h have Kamets for Pathakh in 3rd sing. perf.

#### Exercise 21.

- ו אליעור נתן לאחיה ולאמה מגדנות: 2 יהוה כתנות עור: 3 הלקט לעני 4 רבקה נתנה אֶת־הַמַּטִעמִים וגם את־ ז מַמֵוֹ עָצֵל יָדוֹ 5 יהוָה עָשָׂה 6 את־הַיָּרֶת וְכוֹכַבִים: ז הַנֵּה־עָב קַמַנָּה כְכַף־אִישׁ עלה\* מים: 8 ויכתב + משה את כל־דּבָרי יְהוֹה: 9 ושׁמַרִתֵּם בּ אֵת־הַמַּצוֹת:
- 1 elîye'zer nathan l'akhîah 192 ûl'ĭmmāhh mĭgdānôth.
- 2 Y'hōyāh Yāsāh l'ādām ûl'ishtô chŏthnôth vôr. 3 hălle'ket leyanî v'lagger.
- 4 Rĭbhkāh nāth'nāh ĕth-hămmätyämmîm v'gäm eth-hällĕ'khĕm. 5 tāman Vātsēl yādô bhatstsallakhath.
- 6 Y'hōvāh Vāsāh ĕth-hăvvārēakh v'chôchābhîm. 7 hinnēh-yābh k'tannāh ch'chaphîsh yölāh mĭyyām. 8 văyvichtobh Mosheh eth coldĭbhrê Y'hōvāh. 9 ûsh'mărtĕm ĕth-hămmătsôth.

## b) Translate—

1. Like a dog. 2. And I killed [after a Perfect]. 3. And I will kill [after an Imperfect]. 4. Isaac and Eliezer. 5. David and Solomon. 6. Like the mountain of my holiness. 7. Like a thick cloud. 8. And the thick cloud. 9. And they shall keep my statutes [after an Imperfect = Future].

## Chap. V. Modes of expressing the Comparative and Superlative.

The comparative is expressed by prefixing the 193 particle 12 (min), or 2 (mi) with following Dagesh (D before gutturals), to the object or objects with

- \* Active partcp. of Kal from עלה: it has this form in the construct state.
- † Suppose a Perfect to have preceded. ‡ Suppose an Imperfect (= Future) or Imperative to have preceded.

- (193) which the thing in question is compared. The adjective remains in the *positive*:
  - קבֹה מְבֶּל־הָעָם, gā-bhō-ăhh mĭc-cŏl=hā-yām, taller than any of the people.
  - 194 This (= ex) denotes distinction or removal from (or selection out of) the mass of objects with which the comparison is made.—Compare the Latin ablative with the comparative, and the adjectives ex-imius, e-gregius; also Homer's ἐκ πάντων μάλιστα. (G.)
  - The superlative is usually denoted by the definite article with the positive, which thus marks out the object in question as pre-eminently the possessor of the quality. The objects follow with אָבָ (מָ, מָ) or בּ
  - The superlative of eminence (i. e. answering to our very with the positive), אמי (m'ōd). It is sometimes denoted by a repetition of the positive: 'Good, good it is,' &c.; 'very good it is,' &c.
  - 197 A sort of superlative is sometimes formed by the construct state of the positive before a plural genitive:

    בְּעִים, kō-dĕsh kodā-shîm (the holy of holy things), the holiest of all.
  - 198 A comparison of equality is made by  $\ni$  (or  $\supseteq$ ,  $\ni$ ) = as, like.
  - 199 If the is expressed before each member of the comparison, it indicates a reciprocal similarity: just as in English, "like master like man" = the man is like the master, and the master like the man.

#### Vocabulary.

200 Sweet, מָתוֹק, māthôk.

Precious, יָקר, yākār.

Profit, תְּבוֹאָה (מω), t'bhûāh.

Profit, תְבוּאָת (αω), t'bhûāh.

Excellent, וְבִרְּתְר , nĭbhkhār

(partcp. Niphal of bhā-khăr).

Floor, threshing-floor, בֶּרֶן gōrĕn. Honey, דָבָשׁ, d'bhash.

Pearls, בּוֹינִים, p'nînîm (al. red-corals, E. B. rubies).

Gold, חַרוּץ, khārûts.

Pure gold, 19, pāz.

Chamber, room, הֶּדֶר, khĕ'dĕr.

Little, young, צעיר, tsāyîr.

Handsome, fair, beautiful, יָבֶּה, yāphĕh.

Always, הְכִיִּיך, tāmîd (lit. perpetuity).

Dry, יבש , yābbēsh.

Potsherd, הֶּרֶשׁ, khĕ'rĕs.

Moon, לְבָּנְה, l'bhānāh (lit. (200) the white one, f. of לָבֵן, white).

Sun, הַבְּה, khammāh.

Pure, בַּרָה (f. בְּרָה), bar.

Life, חַיִּים, khayyîm (pl.)

#### Exercise 22.

1 מָתוֹק מִיְּדְבֵשׁ: 2 יְקָרָה (º חְרָמָה מִפְּנִינִים: 3 מוֹב פִּרְיִי מֵחְרוּץ וּמִפָּז וּתְבוּאָתִי מָכֶּסֶף נִבְחָר: 4 לֹא מוֹב מָכֶּסֶף נִבְחָר: 5 לֹא מוֹב אָנֹכִי מֵאָבוֹתֵי: 5 אָנֹכִי הַצְּעִיר בְּבֵית אָבִי: 1 כְּבָשׁ פַּהֶּוֶרְשׁ: 8 הָעָם כַּכּהֵן: 9 כָּעָם כַּכּהֵן: 10 טִבָּה בַלְּבָנָה בָּרָה מַחַיִּים: 1 māthôk mǐdd'bhǎsh. 2 y'kā-201 rāh khochmāh mǐpp'nînîm.
3 tôbh piryî mēkhārûts ûmĭppāz, ûth'bhûāthî mĭccĕ'sĕph nĭbhkhār. 4 lō tôbh ānōchî mē¹bhôthai. 5 ānōchî hatstsāyîr b'bhêth ābhî. 6 chǐthbhûāth gōrĕn. 7 yābhēsh cǎkhĕ'rĕs. 8 hāyām cǎccōhēn.
9 cāyām cǎccōhēn. 10 yāphāh chǎll'bhānāh bārāh cǎkhǎmmāh. 11 tôbh khǎsd'chā mēkhǎyyîm.

b) 1. Wisdom is very good.2. Wisdom is better than silver.3. My rooms are better than yours.4. Your room is very good.

# Chap. VI. § 1. Numerals. 1. The ten first Cardinal Numbers.

1. The Cardinal Numbers from 2 to 10 are sub-202 stantives with an abstract meaning (like triad, decad,  $\pi \in \nu \tau \acute{a}\varsigma$ ); but they are also used adverbially. Only אָרָר, one (ĕkhād), fem. אַרָּר, (ặkhặth), is construed as an adjective. The other numbers have each a masculine and a feminine form, which are identical in point of meaning, but distinguished in use by the

(202) arbitrary custom of employing the feminine form with masculines, and the masculine with feminines.

203 It is only in the dual form for two, שָׁבֵיִם (sh'nă'-yim), fem. שַׁבִּים (sh'tă'-yim), that the gender of the numeral agrees with that of the object numbered.

204 The numerals from 1 to 10:—

		Mascu (which after 2 ar	FEM	ININE.	
		Absol.	Constr.	Absol.	Constr.
1	N	אחר	אחד	אחת	אַתַת
	(	ĕ-khād	ă-khăd	ĕ-khāth	ă-khăth
2	ב	שׁבַיִּם sh'nă'-yim	sh'nê or שנים sh'nêm	שִׁתִים sh'tă'-yim	לשׁתֵּי sh'tê or שִׁתִּים sh'têm
3	۲	שָׁלשַׁה	שלשת	שלש	שלש
		sh'lō-shāh	sh'lō'-shĕth	shā-lōsh	sh'lōsh
4	٦	אַרבַּעַה	אָרבַעַת	אַרבַע	אַרבַע
		ăr-bā-yāh	ăr-bă'-yăth	ăr-băy	ăr-băy
5	n	חַמִשָּׁה	חַמֵשֶׁת	חַמִשׁ	חַמִשׁ
		khamĭsh-shāh	khamē'-shĕth	khã-mēsh	kh°mēsh
6	1	שִׁשַּׁה	שַׁשָּׁת.	שש	שש
		shĭsh-shāh	shē'-shĕth	shēsh	shēsh
7	1	שִׁבְעָה	שָׁבְעַת	שֻּׁבַע	שָׁבַע
		shĭbh-yāh	shĭbh-yăth	shĕ'bhăy	sh'bhău
8	П	שָׁמֹנָה	שָׁמוֹנַת	שָׁמֹנֶה	שמנה
		sh'mōnāh	sh'mô-năth	sh'mōnĕh	sh'mō-nĕh
9	20	תִשְׁעָה	אַשָּעַת	תַשַע	תשע
		tĭsh-yāh	tĭsh-yăth	tē'-shăy	t'shay
10	•	עַשָּׂרָה	עַשֶּׂרֶת	עָֿשֶׂר	עָؗשֶׂר
		yªsā-rāh	yªsĕ'-rĕth	yĕ'-sĕr	yĕ'-sĕr

The other Semitic languages exhibit the same peculiarity in 205 respect to the genders. The explanation of this is, that these numerals, being originally abstract substantives (like decas, trias), had both the masculine and feminine form. The feminine, as being the favorite form for abstract notions, was the principal form, and as such was connected with words of the masculine gender; so that the other form, without the feminine ending, was used with words of the feminine gender. Usage made this a settled law in all the Semitic languages, the exceptions to it being very rare. (G.)

## (Syntactical Remarks [G.]).

a) The numerals from 2 to 10 stand either

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- 1) in the construct state before the substantive (so that the object numbered is in the genitive), שֵׁלשֶׁת יָמִים, three days, prop. triad of days; or
- 2) in the absolute state before it (the thing numbered being then considered as in the accusative or in apposition), שלשה בנים, three sons; or
- 3) in the absolute state after it, as in apposition with the object numbered (a usage of the later books, where the adverbs also are so constructed), בַנוֹת שׁלוֹש, three daughters, 1 Chron. xxv. 5 \*.

The numerals from 2 to 10 are joined, with very 207 few exceptions, with the plural.

Seven sons {1) sh'lōshĕth bānîm.
2) sh'lōshāh bānîm.
3) bānîm sh'lōshāh (late and rare).

When a numeral is used absolutely (i. e. without a sub- 208 stantive, the masculine is regularly used (i. e. the feminine form for the numerals after two. 202).

\* In like manner the constructions כואה שנה, Gen. xvii. 17, and כְאַת שׁנַה, xxv. 7, 17, a hundred years, are equally common.

## Vocabulary.

209 Son, בנים (pl. בנים, constr. ובני), bēn (bānîm, b'nê, irreg.).

Daughter, תב (pl. הבנות , constr. בנוֹת), băth (bānôth, b'nôth, irreg.).

Branch, שׁריג, sārîg (sārăg; in Pual to be interwoven).

A day, יוֹם, yôm (pl. yāmîm). Lo! הנה, hinnēh.

Stalk, קנה, kānĕh.

Perchance, haply, אולי, ûlăi.

Battle, war, מלחמה ( $a\omega$ ), milkhāmāh (lākhăm, to consume).

Leah, לאה, Lēāh.

Week, שברע, shābhûaט (pl. שבעות).

Bullock, JD, păr (pl. pārîm).

#### Exercise 23.

1 ויוּלְדוּ \* לוֹ † שבעה (210 a) ויוּלְדוּ בַנִים וְשַׁלוֹשׁ בּנוֹת: 2 שַׁלשָׁת הַשורנים שלשת 3 הנה שבע שַבַּלִים עלות בַ בַּקנה אחר: ים עַשָּרָה: 4 אולֵי יִמִּצְאוּן € שַׁם עַשָּרָה: 4 ל אַרבעה מלכים עשון 5 מַלַחַמַה אָת הַחַמשׁה: 6 שַּׁשַׁה בַנִים יַלְרַה לָאַה: ל שָׁבָעַה שַבְעוֹת הַסְפּר: 8 שמנה פרים הקריבו**יף**: 9 אנכי טוב לד מעשרה בנים:

1 văyyivvāl'dû \* lô + shibh yāh bhānîm v'shālosh bānôth. 2 sh'lōshĕth hăssārigîm sh'lōshëth yamîm hem 2. 3 hinneh shebay shibbolim yoloth t b'kānĕh ĕkhād. 4 ûlăi yimmāts'ûn § shām Yasārāh. 5 arbāyāh m'lāchîm yāsû || milkhāmāh ēth hakhamishshāh. 6 shishshāh bānîm yal'dāh Lēāh. 7 shibyāh shābhŭôth tispör. 8 sh'mönah pharîm hikrîbhû. 9 anochî tôbh lāch mēyasārāh bānîm.

b) 1. The three baskets are 2 three days. 2. Four kings. 3. Three men. 4. Two sons. 5. Five men went. 6. Eight stalks.

<sup>\* &#</sup>x27;And there were born.'

<sup>§ &#</sup>x27;There shall be found.' | 'Made with (eth).'

<sup>&</sup>quot;They offered."

<sup>† &#</sup>x27;To him.' † 'Came up.'

Chap. VI. § 2. The Cardinals continued. Ordinals.

To express the numbers from 11 to 19, the units 211 stand, without the copulative conjunction, before ten (in the form עָשִׁ masc., אַשִּׁרָה). In such as are masculine in form (and therefore used with fem. nouns) the units stand, at least from 13 upwards, in the construct state, which here indicates merely a close connexion between the notions, not the relation of the genitive. These numerals have no construct state, and are always used adverbially.

	Masc.	FEM.	
11 %	אַתַר עָשָׂר	אַתַת עֶשְׂרֵה	212
יב 12	שָׁנִים עָשָׂר	שָׁתֵּים עָשִׁרֵה	
יג 13	שִׁלשָׁה עַשִּׁר	שלש עשבה	
יד 14	אַרבָּעָה עַשָּׁר	אַרַבַּע עֶשׁרֵה	
15 10十	חַמִשָּׁה עָשָּׁר	חַבֵּשׁ עֲשִׁרָה	
ון 16	שִׁשָּׁה עָשָּׁר	שש עשבה	
יו 17	שָׁבָעָה עָשֶׁר	שָבַע עָשָׁרָה	
וח 18	שמנה עשר	שמונה עשרה	
19* יט	תשעה עשר	תשע עשרה	
20 🗅		עַשְיְרִים	

The tens from 30 to 90 are expressed by the plural 213 forms of the corresponding units (so that the plural denotes tenfold the singular); except that twenty is expressed by עֶשֶׁר, plur. of עֶשֶׁר, ten.

They are of the common gender, and have no 214 construct state.

\* Unusual forms are אָשֶׁרְתְ עָשֶׁר, fifteen, Judges viii. 10; חַבְּשִׁר, eighteen, Judges xx. 25. Here the masculine too has the units in the construct state.

† Used because no begins the sacred name.

When units and tens are written together, the earlier writers commonly place the units first (e.g. two and twenty, as in Arabic); but in the later writers the order is almost invariably reversed (twenty and two, as in Syriac). The conjunction is always used.

(Common gender.)

Twenty, טְשִירִים, צְשִּׁרִים, צַשִּׁרִים, sh'lō-shîm.

Thirty, שִׁלְשִׁים, sh'bō-shîm.

Forty, בְּעִים, khamĭsh-shîm.

Sixty, בְּעִים, shĭsh-shîm.

Seventy, שַּׁרָשִים, shĭbh-yîm.

Eighty, שִּׁרִים, sh'mō-nîm.

Nin ty בְּעִים, tish-yîm.

The remaining numerals are:-

217 A hundred, מֵאֶב, mē-āh.
constr. מֵאֶב, m'āth.
Two hundred, מָאָבְיִם (for מְאָבְיִם), mâ-thă'-yim.
A thousand, אֶלֶפֶּים, e'-lĕph.
Two thousand, אֵלֶפָּים, äl-pă'-yim.

Ten thousand, רְבַבְּהְ, Plur. רְבָבוֹת, r'bhā-bhāh; Plur. rǐ-bh²-bhōth.
אוֹב, or וְבָּבוֹת, Plur. אוֹב, or וְבַּוֹאוֹת, rĭb-

bô; Plur. rĭb-bô-ôth or rĭb-bôth.

a) Examples of the other hundreds.] 218 : אַרְבַּע מֵאוֹת: 400 (ת) אַרְבַּע מֵאוֹת: 300 (ת"ר) שַׁשׁ מֵאוֹת: 500

: 'מֹנֶה מֹי: 800 (ת"ת) שָׁבַע מ׳: 700

: '900 (תתק) אָשַׁע מ׳

b) Examples of the other thousands.]

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י אַלְפִּים: 3000 (ג) שִּׁלְשָּׁת אֲלָפִּים: 4000, and so on. אָהָי רִבּוֹת: סי יִּיְהַי, or רָבּוֹת: עִּשְׂרִים אֶלֶּף 20,000 עָשְׂרִים אֶלֶף 20,000 שַׁשׁ מֵאוֹת אֶלֶף: 600,000, and so on.

 $\begin{picture}(2.20) \put(0.00){\line(0.00){100}} \put(0.00){\line(0.00){100$ 

- a) The ordinals after the 'first' (which is derived 219 from vitality) [rōsh], head) are formed from the corresponding cardinals by appending '-, and also usually inserting another '- in the preceding syllable.
- b) The feminines have the termination הֹיָ (ith), less commonly יְּ (y-yāh); and also denote such a part (or fraction): but besides these there are other forms to denote fractional parts, such as שֵׁשֶׁה (khō-měsh), the fifth part; בָע and בְבַע (rōbhay and rě'bhay), the fourth part.

7	MASCULINE.		FEMI	NINE.	220
The	Sing.	Plur.	Sing.	Plur.	
1st	ראשון	ראשונים	ראשונה	ראשנות	
2nd	שׁנִי 🐪	שניים	שנית	שִׁנִיוֹת	
3rd	שלישי	שלשים	שלישית		
4th	רֹבִיעִי	רבעים	רביעית		
5th	חַמִישִׁי		חַמישית	•	
6th	ישישי		שָׁשִׁית		
7th	שביעי		שִביעית		
8th	שׁמִינִי		שָׁמִינִית		
9th	תשיעי		תשיעית		
10th	עשירי		עַשירית		

The rest of the Ordinal Numbers are made by the terms ap- 221 H 2

(221) propriated to the Cardinal ones: as, הַשָּׁבָה הָאָחַת עֶשִׂרה the eleventh year; so, שַׁבַעָה עָשֵׂר יוֹם, the seventeenth day.

# (Syntactical Remarks [G.]).

222 a) In the cardinal numbers, the tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative), and when they follow it, in apposition, with the plural. The first is the more frequent construction.

The plural may be used in the first case, but the sin-

gular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, of which the numbers are very frequently stated, as day, year, man, &c. (comp. our 'six pair of stockings,' 'four head of oxen;' e. g. אַרָבְּעָה עָשִׁר יוֹם, prop. fourteen day, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books then stand after the substantive.

- b) Numerals made up of tens and units (like 21, 62) take the object numbered either 1) after them in the singular (in the accusative), or before them in the plural, as in the later books (Dan. ix. 26): or 2) the object is repeated, with the small numbers in the plural, with the larger in the singular (Gen. xii. 4; xxiii. 1).
- c) Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, which then stand either before the object numbered, or after it as genitive. In the latter case, the word שנה is sometimes repeated. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10.
- Rem. 1) The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as בּישׁבֵּיב, the two, Eccles. iv. 9. 12.

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- 2) Some substantives denoting weights, measures, or space of (223) time, are regularly omitted after numerals: e. g. shekeis, ephahs, toaves. Thus an Hebrew spoke of 'a thousand of silver,' 'six of barley,' 'ten of bread.' 'A hundred (&c.) cubits' is often expressed thus: 'a hundred by the cubit' (הואבו באבות).
- 3) Numbers are expressed distributively (nearly as in English) by the repetition of the cardinals, but without יו דעס לעם אילוט. Two two = two and two (שַׁנִים שׁנִים שׁנִים חַׁבָּים, payam ĕkhād (lit. a step); twice, פַּעַבוים; three times, שַּלִּיט פַּעָבוים. Also by the feminine forms of the cardinals, אַרִּעָּרִים, twice; שִׁלִּיט , thrice (poetical). The ordinals are employed in the same way.

## Vocabulary.

Evening, עֶּרֶב, vĕ'rĕbh.

Morning, בַּקר, bōkĕr.

Sabbath, יַשְבָּר, shăbbāth.

Euphrates, פַּרָר, p'rāth.

Wives, בְּשִׁים, nāshîm (with masc. termination: irr. pl.

Cubit, אַמַה, ămmāh.

of אשה).

Length, אָרֶד, ōrĕch.

Ark, תַבָּה, tēbhāh.

Breadth, ברתב , rōkhăbh.

Height, קוֹמה (ω), kômāh.

Flood, בְּבֵּוּל (a y), măbbûl (yābhăl, to flow \*).

Month, הְּוֹדֶשׁ, khōdĕsh (khā-dăsh, to make new).

To become dry; to be dried up,  $\psi_{\vec{n}}$ , yābhēsh †.

Waters, מים, mayim (irr.).

- \* So Gesenius. Others derive it from nābhēl, to drop off (of leaves, &c.); and make its primary meaning, delapsus pluviæ. Simonis.
- † Intransitive verbs often take (") for (-) in ult. of 3rd sing. perfect. In the other persons they are conjugated regularly.

vôm ĕkhād

#### Exercise 24.

יוֹם אֶחָדְ(מ 225 מ יוֹם אֶדָּוְדְנִי יוֹם אֶדָּוְדְנִי יוֹם שִׁנִּי יוֹם שְׁלִישִׁי יוֹם יְיִבִּיעִי יוֹם רְבִיעִי יוֹם רְבִיעִי יוֹם רְבִיעִי יוֹם רְבִיעִי יוֹם רְבִיעִי יוֹם רְבִיעִי יוֹם הַשִּׁשִּיי יוֹם הַשִּׁשִּיי

2 יום השביעי שבת 6 שם הנהו הוא למה עדה ושם השנית ויולד נחי שלשה 10 שלש מאות אמה התבה חמשים אמה אל יכח אל התבה: 12 המבול היה ארבעים יום 13 בחרש השני בשבעה ועשרים יום לחדש

yôm shēnî
yôm sh'lîshî
yôm r'bhî''î
yôm r'bhî''î
yôm khamîshî
yôm hăshshish-sh'î.

- 2 yôm hăshsh'bhîyî shăbbāth lăyhôvāh Elōhèchā. 3 hănnāhār hāyāh l'ărbāyāh râshîm.
- 4 shēm hāĕkhād Pîshôn.
- 5 shēm-hannahar hashshēnî Gîkhôn. 6 shēm-hannahar hashsh'lîshî Khidde'kel.

7 hănnāhār hār'bhîvî hûª P'rāth. 8 lākākh lô Lĕ'mĕch sh'tî nāshîm, shēm hākhath vādāh v'shēm hashshēnith Tsĭllāh. 9 văyyōlĕd Nōăkh sh'loshah bhanîm. 10 sh'losh mēôth ămmāh örĕch hăttēbhāh, khamîshshîm ămmāh rökhbāhh, ûsh'lōshîm ămmāh kômāthāhh. 11 sh'năyîm sh'năyîm bâû ĕl-Nōăkh ĕlhăttēbhāh. 12 hămmăbbûl hāyāh ărbāyim yôm yăl-hāârĕts. 13 băkhōdĕsh hăshshēnî b'shĭbyāh v'yĕsrîm yôm läkhödesh yabh'shah haarets.

\* And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. b hāyāh (= was) followed by ; (to) = became. Here: 'was divided into.' c 'And Noah begat.' d went. e ĕl = to; into.

1:

b) 1. And the evening and the morning were the seventh (225) day. 2. Three and twenty sons. 3. Forty-two years. 4. One hundred and three days. 5. Sixteen sons. 6. One thousand two hundred and eight years.

# Chap. VII. The Pronouns. § 1. Personal Pronouns.

Nominative.						226	
1 I	אָנִי anî אָנכִי ā-nō-chî	6	We	8	<u>אַבֿ</u> רְזְנָּרְ 'năkh-nû,	בַּרונוּ năkh-nû	
2 Thou (m.)	אַתָּה ( ăt-tāh	7	You	(m.)	אַתֶּם ăt-tĕm		
3 Thou (f.)	بة ăt	8	You	(f.)	אָתֶּו ăt-tĕn		_
4 He	הוא hûª	9	The	y (m.)	הַם, hēm, h	הַמְה ēm'-māh	
5 She	היא hîª	10	The	y (f.)	hēn,	הַּנְה hēn'-nāh	
		Accus	sativ	e.			227
1 Me	יאָתי ō-thî		16	Us	אֹתַנוּ	ō-thā'-nû	
2 Thee (m.)	קֹתָף ō-th'	chā	17	You (m.	אַתִנֶם (	ĕth-chĕm	
3 Thee (f.)	קֹתְּדְּ ō-thā	ch	18	You (f.)	אָתֹכֶּן	ĕth-chĕn	
4 Him	יאתוֹ ō-thô		19 '	Them (m	אֹתָם (	ō-thām	
5 Her	ការ្វាស់ ō-thā	hh	20 ′	Them (f.	אֹתָן (	ō-thān	

Other relations expressed by prepositions and 228 pronominal affixes:—

		(То, тот	VARDS)
То	?	(אלי) אל־	ĕl- (elê)
21 Me	lî לי	אלי	ē-lăi ·
22 Thee (m.)	l'chā	אַלֵיד	ē-lè-chā

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								L
)	(To)		,			,		
	23 Thee (f.	)	lāch			וליד	e-là	á-yĭch
	24 Him		וô לו		!	ַל <b>יו</b>	e-la	āv
	25 Her	ī.	lāhh کِا			ָלִי <del>הָ</del>	e-li	è-āh
	26 Us	٦)	lā'-n	û		לִינוּ	ℵ ē-lē	ê'-nû
	27 You (m	يَّت (.)	lā-ch و	ıĕm		לִיבֵם	ℵ ªlê-	-chĕm
	28 You (f.	) ]	ا خرا	ıĕn		ליכן	alê-	-chĕn -
	29 Them (1	•	į	ém		להם	alē-	-hĕm
	30 Them (1	f.) ]	lā-hè	ĕn		לָהָוּ	alē.	-hĕ <b>n</b>
	From	מן.				In	ج	
31	Me	מַמַּנִי	mĭm-mĕ	n'-nî		41	: בי	bî
32	Thee (m.)	ממד	mĭm-m'	chā		42	ਜੁਤ	b'chā
33	Thee (f.)	ממד	mĭm-mē	ch		43	4 <del>5</del>	bāch
34	Him	ממנר	mĭm-mĕ	ín'-nû		44	וֹבֿוֹ	bô
35	Her	מָפֶּנָה	mĭm-mĕ	n'-nāl	n	45	M <u>n</u>	bāhh
36	Us	ַ מָמֵנוּ	<b>്</b> മ്പ്ന-നദ്	ín'-nû		46	בַּנוּ	bā'-nû
37	You (m.)	מכב	mĭc-cĕn	1		47	בַּבֶב	bā-chĕm
38	You (f.)	מבו	mĭc-cĕn			48	בַּבֶּר	bā-chĕn
39	Them (m.)	מהם	mē-hĕm			49	בָּם בְּם בַּהָם	∫bām, bā-hĕm
		·					רהה)	(bā-hĕn,
40	Them (f.)	מָהֶוּ	mē-hĕn			50	(1) (1) (1) (1) (1) (1) (1) (1) (1) (1)	bā-hēn
	WITH	את	ĕth	Wi	гн			
51	Me	אתי	it-tî	56	Us		אַתֿנוּ	it-tā'-nû
52	Thee (m.)	אתד	it-t'chā	57	You	(m.)	אתכם	it-t'chĕm
53	Thee (f.)	אתַד	it-tāch	58	You	(f.)	אתכו	it-t'chĕn

it-tô

it-tāhh אָתָה

59 Them (m.)

60 Them (f.)

it-tām

it-tān

54 Him

55 Her

ער (usque ad) as far

as (h).

before suffixes.)

upon.

31.]	The Pr	onouns.	91		
As		As	(228)		
ב (הביל) ב he	ere מוֹ = מוֹ,				
	d as a rel. con-				
	hat,' 'quod.' E.) בֿבוֹב cā-mō-nî	67 You (m.)	cā-chĕm		
	cā-mô'-chā	V T	cā-chĕn		
	T	'₹	cā-hĕm		
	T	7 T	cā-hĕn		
"	cā-mō'-hû	70 They (f.) בָּהֶו	ca-nen		
	cā-mō'-āh				
66 We כו	cā-mô'-nû בְּמוֹן				
Examples of Prepositions with a plural (construct)					
	form before	w			
אַחַרִי	אַחַרי	ă-kharai, after me.	229		
after (lit. the hinder parts).	אַחַרֵידָּ	ă-khª-rè-chā, after	thee (m.).		
nender pares).	אחריכם	ă-kharê-chĕm, after	you (m.).		
חַתַהַ .	ן תַּחָהַיהֵם				
under: instead of	תחתם	tăkh-tê-hĕm, under	them.		
(lit. the under parts).	תחתי	tăkh-tai.			
ביז	בֵּינִי	bê-nî, between me.			
between (lit. local,	ביניכם	bê-nê-chĕm, between	n you (m.).		
interval).	(plur. only with				
לעד †	plur. suffix).	yā-dai, (up) to me.			
-	~ ~				

י אַליהָם שׁלּ-וֹפֿר שׁלִּיהָם שׁלּ-וֹפֿר שׁלִּיהָם וֹ is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with לְּ, בַ also, but only before monosyllabic (rarely dissyllabic) prepositions. (E.) † But this (observes Ewald) is from a root Lamed He, and

Yā-dāv, (up) to him.

Yā-lai, upon me.

yā-lāv, upon him.

yā-dê-chĕm, (up) to you (m.).

yā-lè-chā, upon thee (m.).

## Remarks (for future reference).

The forms in parenthesis are rare; those with p poetical.

1 [I]	In pause, אני.
2 Thou, m.]	Also (אַמ). In pause, אות ה
4, 5, He, She]	a) The was perhaps heard at the end as a sort of half-vowel (G.). b) In the Pentateuch stands also for she: it is then usually pointed like stands.
	שווא); but this is merely an orthographical anomaly.
6 Wel	(578).

8 You, f.]

אתנה), in four passages). אתנה), once).

22 To thee, m.]

לך, in pause, לכה

28 To you, f.]

\* למו ,להמה

29 To them, m.]

(p) מני (p) מני.

31 From me]

The prepositions and other very short attrited particles take 231 the longest possible pronunciation before suffixes. Thus (1) they constantly take the foretone  $\hat{a}$ : (2) prefer the longer formations; e. g. להם (not להם), &c., though בם is found, but (3) They take  $\hat{a}$  instead of  $\hat{e}$  as union-vowel of the suffix: so much so that this  $\vec{a}$  expels even the e of the suffix of 2nd fem. sing. בָּד, &c. (4) So also בֹל (every, all) has assumed some pronominal peculiarities from its quasi-pronominal notion : כַּלָּנֵר, cŭllānû, we all; בָּלֶּדָן or בָּלָנָר, cŭllēch or cŭllāch, thou entirely (E.).

Sometimes two prepositions precede the same suffix: מתחתיר, mittäkhtäv (from-beneath-him =) from his place; וֹרָנְרָדִי, l'nĕg'dî (ad-coram-me, to before me =) over-against me,

so has the termination '\_ (ê) from its origin.

<sup>\*</sup> With collectives it is used apparently only.

in my presence, &c. ; בְּעוֹרָדי, in the presence of : בְּעוֹרָדי (in-adhuc- (232) me =) while I am still alive, while I have my being.

## Vocabulary.

Mouth, פֶּה, pĕh (irreg. See list).

Destruction, מְחָתָה (a), m'khittāh.

Also, DJ, găm.

Calamity, איך, êd.

To laugh, שַׁחַל, shākhăk.

To toil, עַמֵל, yāmăl.

To build, בַּנַה, bānāh.

In vain, שֵׁינָא, shāv.

To perish, אבר, ābhăd.

To recompense, to reward, בָּמֵל, gāmăl.

To say, אַמַר, āmăr.

To pour out, τοψ. shāphǎch. Counsel, τς (y ω), Vētsāh (ΥΥ), to counsel).

Sound wisdom, תּרְשָׁיָה (a ω y), 233 tûshĭyyāh (יִשָּׁה, to subsist, to be firm).

Understanding, בִּינָה (ω), bî-nāh.

Strength, בּרָרָה ( $\omega$ ), g'bhû-rāh.

Morsel, ♪ (ソ), păth.

Dry, חַרֶב, khārēbh.

Quiet (subst.), שֵׁלְוָה, shălvāh.

Sacrifice, victim, מֶבֶת, zĕ'bhăkh (dec. 6).

Strife, contention, רִיב, rîbh. Blood, דּם, dām.

Memorial, کٍ or اِیْر or کِیْر, zē'chĕr

If, ロャ; not, が (ĭm; -lô).

## Exercise 25.

בּי כְסִיל מְחָתָה לוֹ: (a)
 בַּס־אַנִי בְּאֵיְדְכֶּס אֶשְׂחָק:
 הוא יוֹשֵׁב לְבֶטֵח אִתְּדֹּ\*:
 אַסִיְהוָה לֹא־יִבְּנֶה בַּיִּת שְׁיִא עְמְלוֹ בוֹנֵיוֹ בוֹנִיוֹ בוֹ:

1 pî ch'sîl m'khĭttāh lô. 234
2 gām-anî b'êd'chĕm ĕskhāk (p). 3 hûa yôshēbh lābhĕtăkh ittākh. 4 im-Y'hōvāh lōyibhnĕh băyĭth, shāv Vām'lû

\* In pause for FIR.

† Partop. Act. of Kal, בּוֹנֶה (verbs in ה take \* for "), pl. בונים, with suffix בּוֹנִין.

זַּשְּׁבֶּיִדְ וְמוֹב לָדְ: 6 אָבַד (234)
 זַּכְרָם הֵמָּה: 7 יִבְּמְחוּ בְּדָּ\* יוֹדְעֵי שְׁמֶּדְ: 8 יְהֹוָה נְּמֵל עַלְי: 9 שָׁפְּכוּ דָמָם כַּמֵּיִם: 10 אָבִירְהְיָה אֲדִנְיִ אַתְּה: 11 לִי־עֵצְה וְתוּשִּיֶּה אֲנִי בִינָה לִי גְבוּרָה: 12 מוֹב כַּת חֲרֵבָה וְשַׁלְוָה־ בַּה מָבֵּיִת מֵלֵא זָבַחִי־רִיב: בַּה מָבֵּיִת מֵלֵא זָבַחִי־רִיב:

bônāv bô. 5 ăshrèchā v'tôbh lāch. 6 ābhād zĭchrām hēmmāh. 7 yibht'khû bh'chā yôd'yê sh'mĕ'chā. 8 Y'hōvāh gāmāl yālai. 9 shāph'chû dāmām cămmăyĭm. 10 āmărt' layhōvāh adōnai āttāh. 11 lî—yētsāh v'thûshĭyyāh, anî bhînah, lî g'bhûrāh. 12 tōbh păth kharēbhāh v'shălvāh—bāh mĭbbăyĭth mālē zibhkhê—rîbh.

b) 1. Thou (m.) shalt hide my commandments with thee. 2. I wisdom have dwelt (°with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

# Chap. VII. § 2. Demonstrative and Interrogative Pronouns. Demonstrative Pronouns.

<sup>\* &#</sup>x27;Those who know.' Partep. Act. of Kal, y (to know), in stat. constr.

The demonstrative zeh, in (also in, in), is also (es-236 pecially in poetry) used, like our that, for the relative pronoun: 'the place that (in, zeh) you intend for me.' Thus: 'the city that you live in' might be translated literally in Hebrew, except that instead of in we must use in Hebrew in-it (cf. 246). E. g. Ps. civ. 8, to the place in the place in which thou hast destined for them. It is even employed (like asher) to give a relative sense to another word. (For an instance, see the last Example in the Exercise on the Relative, p. 92.)

וֹנֵה is used adverbially, a) for there, הַבֶּה יָה, see there! and 237 then merely as an intensive particle, especially in questions, as הַבָּה יָה, why then? (prop. why there?), b) in reference to time, for now, as יָה פַּעַכִיִּם, now (already) twice.

The interrogative pronoun is mî (מָר), who? for 238 persons; măh, măh- (מַה־, מַה), what? for things. who is she? mi signifies who is he? מִי הִיא who is she? But what he), מַה הוא (what he), מַה הוא (what he), signify what is 1T? In the same way, מִי אֵלֶה, who are these (persons)? but מָה אֵלֶה what are these (things)?

The interrogative מִי may be used in reference to 239 a plural, also in reference to things; but only when the notion of persons is implied, e. g. מִי שֶׁכֶּם, mî Sh'chĕm? who are the Shechemites? מוֹ may also stand in the genitive, as בַּת מִי whose daughter? and mî and māh, without interrogation, for 'any.' For מְּאוֹמְה in this sense we have also the specific term מְאוֹמְה (from מְּאוֹמְה, quidquid). G.

is also used in the sense of how, as an exclamatory par- 240 ticle.

The pronoun of the third person הַּנְּה, הִיא) הוא, הַבְּּה, נְהוּא, נְהוּא, נְהוּא, נוֹ, יוֹ, is, ea, id; ii, eæ, ea) may also be joined

- (241) to substantives, and then takes the article, if the substantive has it: הָאִישׁ הַהוּא, is vir; בַּיוֹם הַהוּא, eo die (G.).
  - 242 The article is sometimes omitted, from the natural definiteness of אָבָריך; especially when the noun is only defined by a suffix

When employed in this way, Not is to be distinguished from the demonstrative  $\Pi_i^*$ ; for  $\Pi_i^*$  (=  $o\tilde{v}\tau o g$ , hic), this, points to an object present or near, but Not (=  $a\dot{v}\tau o g$ , is) indicates (like the article) an object already mentioned or known [the former answering to this, and the latter nearly to that]. G.

## Vocabulary.

[For the Declensions, when referred to, cf. App. I.]

243 To be clean, מהר, tāhēr.

To collect, ADN, āsaph.

To bind, בַרַ, tsārăr.

Sin, אַטְאָח, khăttâth (אָטָח, to stumble; to sin).

Wailing, ウス, ôi.

Poverty, misery, אֲבֹוֹי, bhôi (ἄπ. εἰρ.).

Strife, contention, מְדִין, midyān (decl. 2: a, קוֹד,).

Complaining, murmuring, שֵׁיהַ, sĩakh.

A wound, אַבָּשָׁ or אַבַשָּ, pātsăע or pĕtsāv (decl. 6).

Without cause, Dir, khinnam.

Wind, רוּח, rūakh.

Fists, הְפָּנִים (dual. of יְהַפָּנִים, inus.), khophna'yim (decl. 8, c).

Garment, שִׁמְלָה, simlāh (ω, Pdm. 12, b).

Measure, מְדָּדּה, middāh (decl. 8, a); מְדָרּד, to measure.

Work, מַעַשֶּה (α), măy°sĕh (decl. 9, α); עָשָׂה, yāsāh, to make.

To dream, חַלֵם, khālam.

A dream, חלום, khalôm.

Mountain, ヿヿ(d), hăr.

End, limit, אָקָ (d), kēts (decl. 8, b).

#### Exercise 26.

1 מי־יאמר \* טהרתי a)מחשאתי: 2 למי אוי למי אַבוּי לְמִי מַדְיַנִים לְמִי־שִּיחַ פצעים חנם למי הַכַּלְלוֹת + עינים לַמַאַחַרים ב על־היין: 3 מי אסף־רוּח בַּחַפּנִיו מִי צַרַר־מִים בַּשְׂמָלֶה מַה־שָׁמוֹ וּמַה־שָׁם־ בנו: 4 מה החלום הזה אַשֶּׁר חַלַמִתַּ: 5 מִי־אֵלֶּה: 6 מיוה מלך הכבור: 7 יהוה אדנינו מה־אהיר§ שַׁמַדְ בָּכַל־הארץ: 8 יהוה מִי־יִשָּׁבֹּן בִּהַר קַדִשָּׁךּ הוֹלֵדְ תמים: 9 יהוה מיכמוד מַהַיַּקַר חַסְרָּדְּ אֱלֹהִים: 10 הודיעני וו יהוה קצי ומדת ימי מהדהיא: וו מַתַי יַמוּת וְאַבַד שָׁמוֹ: יהוְה: מַתַשֶּׁיך יְהֹוְה: 12

1 mî-yōmăr, tāhărtî mēkhăt- 244 tâthî. 2 l'mî ôi? l'mî abhôi? l'mî midyanîm? l'mî-sîăkh? l'mî ph'tsavîm khinnam? l'mî khăchlilûth Vênāyîm? lăm'ăkharîm Văl-hăyyaîn (p.). 3 mî āsăph-rûăkh b'khŏphnāv? mî tsārăr-măyîm băssimlāh? măh-sh'mô? ūmăhshĕm-b'nô? 4 māh hăkhalôm häzzeh \*sher (which) khālamtā? 5 mî-ēllĕh? 6 mî-zĕh mĕ'lĕch hăccābhôd? 7 Y'hōvāh Adōnênû, māh-ăddîr t shimchā b'chŏl-hāārĕts! 8 Y'hōvāh mîvishchon b'har ködshecha? hôlēch tāmîm. 9 Y'hōvāh mî-chāmôchā? măh-yākār khăsd'chā Elōhîm? 10 hôdîvēnî Y'hōvāh kĭtstsî ûmiddăth yāmăi măh-hîa. 11 māthăi vāmûth v'ābhăd sh'mô? 12 măh-gād'lû măyasèchā Y'hōvāh!

b) 1. Who will bind the winds? 2. How great is thy glory, Jehovah! 3. I have dwelt on the mount of holiness. 4. What

<sup>\* &#</sup>x27;Will say.'

<sup>†</sup> Eng. Trans. 'redness;' 'dimness' (G.); 'fierceness' (L.).
† (To those tarrying =) to those who tarry (or linger).
§ Is-become-glorious; is glorious: from 778, to become glorious. Perf. of Hiph.

<sup>||</sup> Make-me-know; cause-me-to-know.

(244) is your (m. pl.) name? 5. This river. 6. Those rivers. 7. This boy. 8. This girl. 9. Whose daughter is this girl?

# Chap. VII. § 3. Relative Pronoun.

- The relative pronoun is אָשֶׁרְ ashĕr (who, which) indeclinable; for which the prefix שֶׁ (less commonly שַׁ) with following Dagesh is also used (but chiefly in rabbinical Hebrew).
- 246 Cases of the Relative] The indeclinable relative pronoun אַשָּׁר virtually assumes different cases by taking after it the cases of the personal pronouns—

247 Just so in the plural: לֶּהֶם, ashĕr-lāhĕm, to whom, &c. One or two words are generally interposed.

Thus: אמל, immô, his mother.

אַמַלּ asher immô = whose mother (i. e. who his mother).

Just so the relative asher converts demonstrative adverbs of place, time, &c. (= here, there, then, &c.) into the corresponding relative adverbs: as

In this way a relative force may be given to the 249 oblique cases of the first and second persons: as, thou, Jacob, whom I have chosen, אַשֶּׁר בַּחַרָתִיך, ashĕr b'khărtîchā, i. e. whom I-have-chosen-thee (suffix of 2nd person added to the verb).

The acc. whom may be expressed by אַשֶּׁר (ashĕr) 250 alone; as in Exod. ii. 2.

The antecedent personal or demonstrative pronoun 251 is often omitted before "shĕr; and nearly always when a prepositional prefix stands before it. The preposition is then to be construed with the implied pronoun, the expressed relative taking the case required by the construction of its own clause. Just so in English, from what, of what, &c.: e. g. thou shalt drink from what (מַאַשָּׁר, mēashĕr) the young men will draw (Ruth ii. 9).

Sometimes such a general notion as time or place 252 must be supplied: as, בַּאַשֶׁב, băashĕr (in the place where =), where; מָאַשֶּׁב, mēashĕr (from the time when =), from when.

As in English, the *relative* is sometimes omitted, 253 the relation being implied by the position of the relative clause, which stands as a sort of *apposition* to the word it is to modify. This happens (especially in poetry)—

- a) When the relative would be in the nom. or acc. 254 (without a prep.\*). Thus, 'he has fallen into the pit he made,' would be expressed exactly as in English. Cf. Ps. viii. 2.
- \* In a relative clause serving as a further description of a substantive, the relative may be omitted when a pronoun is expressed, if it be a closely subordinated idea: e. g. the way they should walk in, הַבֶּרֶרְ יִלְכוֹ בְּהַ, Exod. xviii. 20.

- (254) b) So especially in general specifications of time: at the time the offering began, בַּעֵת הַחֵל הָעוֹלָה
  - c) When the antecedent personal or demonstrative pronoun is also omitted: 'Sheol shall carry away הַּטְאָר (those who) sin.' The omitted antecedent may also be a general notion of place or time, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, 'to where I have prepared for him,' in Hebrew we may go further, and say, 'to I have prepared for him,' if it is an end of the prepared for him,' if it is a prepared for him,' if
  - When the *implied* pronoun would, if expressed, be in the genitive, the preceding noun takes the *stat.* constr. Thus, 'by the hand of him thou wilt send,' הַּיֵר הִּשִּׁלֵח, b'yad (stat. constr.) tishlakh.
  - Such relative clauses as more specifically describe a substantive, may also be added to a preceding specification by the copulative conjunction: the orphan (יְלֹא עֹוֶר לוֹיִ), v'lō yōzēr lô (and there is no helper to him =), and one who has no helper.

## Vocabulary.

257 To forsake, אַנֹב, צּazăbh.

Way, אַרַח, örăkh, pl. ⁴rākhîm, constr. אָרְחוֹת, ŏrkhôth.

אוסנה.
Uprightness, יֹשֶר, yōshĕr (yā-shăr, to be straight).

Perverse, עָקִשׁ, yikkesh (yākăsh, to convict of perverseness).

Ant, נְּלֶלֶה (ω), n'mālāh. Leader, prince, קצין, kātsîn. Magistrate, つかが, shōtēr (partep. act. of Kal, from [shātăr] to write).

Ruler, byid, möshēl (partcp. act. of Kal, māshăl, to rule).

Also, even, da, găm.

Welfare, Peace, Peace, אַלוֹם, shālôm.

Against, אַל, צוֹל.

Heel, עקב, צākēbh.

Holy, קרוש, kādôsh.

Excellent, אדיר, ăddîr.

Desire, YDM, khēphěts.

Blood, DJ, dām, for ādām (ish-dāmîm, man of blood = bloody man, blood-thirsty man).

Inmost part, or recess, כֶּיחַקַר (a), měkhkăr ([חָקַר], to explore).

Wealth, treasure, תּוֹעֲפּוֹת ( $\alpha\omega$ ), tôvāphôth.

Wicked device; wickedness, זְמַן, zimmāh (decl. 10).

Joseph, יוֹמֵף, Yôsēph (lit. ad- (257) ding).

To sell, מכר, māchăr.

Egypt, מצרים, Mitsra'yîm.

To redeem, פְּדָה, pādāh.

(1) Enemy, (2) Adversity, צר, tsăr.

To obtain, acquire, קנה, kānāh.

His right hand, יְבִינוֹ , y'mînô, for יְבִינוֹ , yăd y'mînô, hand of his right side (יְבִינוֹן, the right).

Not, אֵין, ên, is the construct state of אֵין, ayı̆n (nothingness, nought), used adverbially. With poverning personal pronoun, it signifies, I (you, &c.) have not a — (have no —).

#### Exercise 27.

בַּעַזְבִים אָרְחוֹת ישֶׁר ישֶׁר אַרְחֹתִיהֶם עִקְּשִׁים:
 בַּרַדְּ\* שֶּלְרְּהְעָצֵל אֲשֶׁר יִמְשֵׁל:
 בַּס־אִישׁ שְׁלוֹמִי + אֲשֶׁר־
 בַס־אִישׁ שְׁלוֹמִי + אֲשֶׁר־
 בַּסַחְתִּי בוֹ אוֹכֵל ‡ לַחְמִיּי

- 1 hävöz'bhîm örkhôth yöshër, 258 ashër örkhöthêhëm' vikk'shîm.
- 2 lēch ĕl-n'mālāh Þātsēl, shĕr ên-lāhh kātsîn shō/ēr ūmōshēl. 3 găm-îsh s'hlômî shĕrbātākhtî bô ôchēl lākhmî hig-

\* Go (thou).

† איש־שׁלוֹמִי , îsh-sh'lômî, 'man-of-my-peace,' i. e. 'my
friend' (who, whenever he came, inquired after my health, &c.).

‡ lit. eating = who ate. Partcp. act. of Kal, from אָבַל, to eat.

הְנְהִיל \* עָלֵי עָקָב:

הְנְהִיל \* עָלֵי עָקָב:

ל לִקְרוֹשִׁים † אֲשֶׁר־בָּאָּרֶץ

הַמְּה וְאַהִּיִרי כְּלִּ־שֶפְּצִי־בָם:

ל אַנְשִׁי דְּמִים אֲשֶׁר בִּידֵיהֶם

זְּמָה: 6 אַנִי יוֹסֵף אֲחִיכֶם

זְּמָה: 6 אַנִי יוֹסֵף אֲחִיכֶם

אַשֶּׁר־מְבַרְּתֶּם אֹתִי

מִצְרְיִמָה וְיֹם אֲשֶׁר־פָּדָם ﴿ מִנִּי־

עַל־בְּלֹי אֲשֶׁר־פָּדָם ﴿ מִנִּי־

עַל־בְּלֹי אֲשֶׁר־פְּדָם ﴿ מִנִּי־

עַל־בְּלֹי אֲשֶׁר יְהִוֹּה וֹמֶשֶׁר בְּיָדוֹ

עַל־בְּלֹי אֲשֶׁר דְּלוֹ הַיִּם: 10 בְּאֵלָהְ יִּ מְרִוֹ לֵּ הַרִּים בְּיִרוֹ שָׁבַנְהָ בּוֹ:

הַר־צִיוֹן זָה שָׁבַנְהָּ בּוֹ:

dîl Vālăi Vākēbh. 4 likdôshîm, "shĕr-bāārĕts hēmmāh, v'ăddîrê cŏl-khĕphtsî-bhām. 5 ănshê dāmîm ashĕr bîdêhĕm' zimmāh. 6 anî Yôsēph akhîchĕm "shĕr-m'chărtĕm' ōthî Mitsrā'y'māh. 7 lō-zāch'rû ĕthyādô, yôm "shĕr pādām minnîtār. 8 hăr zĕh-kān'thāh y'mînô. 9 ēl gādôl Y'hōvāh ûmĕ'lĕch gādôl Văl-cŏl-Elōhîm "shĕr b'yādô mĕkhk'rê ārĕts, v'thô Vāphôth hārîm lô; ashĕr-lô hǎyyām. 10 gāăltā hăr-Tsīyyôn zĕh schācăntā bhő.

b) 1. (He) whose son said. 1. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

## Chap. VIII. The Regular Verb.

# § 1. Derivation of Verbs. The Conjugations.

Verbs, like nouns, may be divided, in respect to their origin, into three classes.

- 260 a) Primitives.
  - b) Verbal derivatives, derived from other verbs.

\* Has lifted up. Perf. of the form called Hiphil.

† As for the saints. The prefix with pl. of לְדְוֹשׁ (kādôsh), holy. Decl. 3.

† lit. Egypt-wards = into Egypt. The final  $\neg = wards$ , to-

wards, into, of motion to, or into.

§ He-redeemed-them. Suffix of 3rd pl. masc.

c) Denominatives, or those derived (de nomine) (260) from a noun: which appear to be of later origin than the two preceding classes (G.).

The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. לבן lābhan, to be white, hence לבנה, l'bhēnāh, a brick (from its colour), and hence again, לבו, to make bricks; from דנה, dagah, to increase greatly, אד, dag, a fish; and hence again, 277, dûg, to fish (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from augmented nouns, so that one of their radical letters was in the noun a servile: e. g. הוו, nûakh, to rest, to set oneself down; hence, the noun, החת, na'khath, a setting down; and hence again, חת, nākhăth, to descend (G.).

Conjugations or Species of the Hebrew Verb. The 263 original signification of the root receives various modifications of meaning, according to a regular analogy, by a specific change of form: e.g. למד, to learn; למד, to cause to learn, to teach; שכב, to lie; השביב, to cause to lie, to lay.

In other languages such words are regarded as new derivative 264 verbs: e. g. to fall, to fell; jacere, to throw; jacere, to lie; γίνομαι, to be born; γεννάω, to beget, to bear. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called conjugations \* and parts of the same verb.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (קְמַלְ , קִמַלְ ; קּוֹמֵל , קּוֹמֵל ; אַנְלַל ; kittēl, kŭttăl ; kôtēl, kôtăl; kĭtlăl, k'tăltăl; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

<sup>\*</sup> Hebr. בנינים, buildings, more correctly species, modifications of the ground-form.

- (265) syllables (הַקְּטִיל, נִקְטֵל, niktăl, hiktîl; comp. speak, bespeak; count, to recount; bid, forbid); sometimes in a change of each kind, as הַתְּקְמֵל, hithkăttēl.
  - 266 The conjugations that are in common use are—

Kal or light, because not burdened with any accessory meaning, or with any formative addition or doubled letter.

Niphäl, properly reflexive, sometimes passive: n prefixed with i, and Sh'va under the first radical. (The full prefix, as we shall see, is hin.)

Piēl, mostly intensive; to act with diligence, earnestness, or frequency. Second radical doubled by dagesh: vowels, ĭ, ē.

Pual, passive of Piēl. Second radical doubled by dagesh: vowels ŭ, ă.

Hiphil, mostly causative: h prefixed with i (with a in other forms), and i (with Yod) for the second vowel.

Hophal, passive of Hiphil.

Hithpaēl, an intensive reflexive; the syllable hith prefixed, and (like Piēl, from which it is formed,) a strong dagesh in the second radical.

קטל (3rd sing. masc. of perfect), kātăl, to kill.

niktăl, he killed himself.

קמֵל, kittēl, he killed many; he massacred.

קמל, kŭttăl, he was killed violently, &c.

הקטיל, hiktîl, he caused to kill.

הְקְמֵל, hŏktāl. התקמֵל, hithkăttēl.

The names of the Conjugations are the actual tenses of the old Paradigm בְּעֵל, הָבָּעַל, בָּבָּעַל, בָּבָּעַל, הַבָּעַל, בָּבָּעַל, הַבָּעַל, בְּבָּעַל, הַבְּעַל, הַבְּעַל which is incapable of receiving dagesh, the name is not an exact type of the usual formation of the tense for strong verbs. Kātăl is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but Kal occur in Hebrew, and even that is rare, and confined to the poetical books.

As compared with Kal (= light), Piēl, Pual, and 268 Hithpaēl are called heavy conjugations, having their middle radical loaded with dagesh.

The persons of the derived conjugations are formed, 269 as in the perfect of Kal, by appending to the tense-root (3rd sing. masc.) the suffixes  $t\hat{i}$ ;  $t\bar{a}$ , t;  $\bar{a}h$ ;  $|n\hat{a}|$ ;

těm', těn'; û.

Since the terminations that begin with a vowel 270  $(\bar{a}h, \hat{u})$  are added to the root in the same way, one of them may serve as an example for the other; and so, for the same reason, one of the persons with a termination beginning with a consonant, may serve for the rest\*; only the pupil must remember that, since  $t \in m'$ ,  $t \in n'$  are accented on the penult, a Kamets in the first syllable of the root will be changed into Sh'va (or, if the initial consonant is a guttural.) into a Khateph.

Thus:	7	271	
	Parfect	(Tense root)	

	Perject.	(1ense-root.)	
	1 sing.	3 m.	3 <i>f</i> .
Niphal	נִקמַלִּתִּי	נקטַל	<b>ב</b> ַקִּטְלָה
	nĭk <i>t</i> ăltî	nĭk <i>t</i> ål	nĭk $t$ 'lāh
$Piar{e}l$	קַפַּלְתִּי	קמַל	קִמִּלָה
	kĭ <i>tt</i> ăltî	kĭ <i>tt</i> ēl	kĭ $t\dot{t}$ 'lāh
Pual	קַמַּלִתִּי	तृब्द	קִמְּלָה
	kŭ <i>tt</i> ăltî	kŭ <i>tt</i> ăl •	kŭ <i>tt</i> 'lāh
Hiphîl	הָקְמַּלְתִּי	הָקִמִיל	הָקִמָּילָה
	hĭk <i>t</i> ăltî	hĭk $\dot{t}$ îl	hĭk $t$ îlāh
Hophal	<b>ה</b> ָקְמַׂלְתִּי	הַקִּמַל	הָקמֵלָה hŏkt'lāh
	hŏk <i>t</i> ăltî	hŏk <i>t</i> ăl	hŏk <i>t</i> 'lāh
Hithpael	הָת <u>ַק</u> מַּלִתִּי	התקמל	הָתַקַמִּלָה
	hĭthkă <i>tt</i> ăltî	hĭthkă <i>tt</i> ēl	hĭthkătt'lāh

<sup>\*</sup> These model (or normal) forms are marked in the Paradigms with an asterisk.

Observe that in Piel, the characteristic e is dropt in the other persons; in Hiphil, the i is retained in the 3rd fem. hiktilah (and therefore in 3rd plur. hiktilii). The pupil will find no difficulty in filling up the other persons (niktalta, niktalta, nĭktält, nĭktäl, nĭkt'lāh, | nĭktälnû, nĭktältĕm, nĭktältĕn, nĭkt'lû).

## Vocabulary.

273 Word, אֹמֶר, סֿmĕr (decl. 6, b). To divide into five, שמח, khimmēsh (khāmăsh, five).

Plenty, yav, sabhay.

Year, שׁנה, shānāh (pl. shānîm and shānôth.

To let go, &c., ひひび, shāmăt\*.

To learn, לַמַד, lāmăd ተ.

To break; to break in pieces; to afflict, שבע, shabhar.

Affliction, sorrow, שבר, she'bhĕr.

Hail, フコュ, bārād.

Rock, סֵלֵע, sĕ'lăy (decl.-6, b).

Tree, Yy, vēts (decl. 7, a).

To flow, מַטַר, mātar ţ.

To visit, קקד, pākăd §.

To destroy, [שמד], [shāmăd], used in Hiphîl.

A city, עיר, yîr.

To steal, בַּנַב, gānăbh.

To bless, קברן, bārach ||.

To walk, הלך, hālach ¶.

## Exercise 28.

1 נָלְכַּדְתָּ בָאִמָרֵי פִּיך: 1 2 גַּלְכָּדָה רַגַּלִם: צַדִּיקִים נִמְלֵט: 4 לִמַּדְתִּי אֶתְכֶם תּוֹרָה: אֶת־אֶרֶץ מִצְרַיִם בִּשֶּׁבַע שִׁנִי 1 nilcădtā bh'imrê phîchā.

2 nilc'dāh răglām. 3 zĕ'răy tsăddîkîm nimlăt. 4 limmădtî ĕthcĕm tôrāh. 5 khimmēsh ĕth-ĕ'rĕts Mitsră'yîm\*\* b'shĕ'bhay sh'nê hassabhay.

- \* In Niphal, to be thrown down.
- † In Piel, to teach.

In Hiphîl, to cause to flow; to rain (trans.).

In Hiphil, to cause to visit; to order to inspect: hence to place a person over; to make him a manager, &c.

In Hithpael, to bless oneself; think oneself happy, &c. In Hithpael, to walk; to go about (also of a course of life).

\*\* Egypt.

הַשֶּׁבְע: 6 נִשְׁמְשׁהּ בִּידֵּי־ סֶּלֵע שִׁפְּטֵיהֶם: 7 אֶת־כָּל־ עֵץ הַשְּׁדֶה שָׁבֵּר הַבְּרָד: 8 נִשְׁבְּרוּ כָּל־מִאַהְבָיִדְּ: 9 עַל־שֶּׁבֶר בַּת־עַמִּי 9 עַל־שֶּׁבֶר בַּת־עַמִּי קשְׁבֵּר בַּהְיִנִי 10 אֲמָשָּׁא לֹא־ נִשְׁמֵר בַּהָּרֶב אֲשֶׁר בְּיַד־ יוֹאָב: 11 לֹא הִמְטִיר יְהֹנָה יוֹאָב: 11 לֹא הִמְטִיר יְהֹנָה אָלהִים עַל־הָאָרֶץ: 12 הִמְטַרְהִּי עַל עִיר אַחַת: מִּבְּיִהֶם: 14 פּוֹטִיפַר הִפְּמִיד אֹתוֹ בְּבִיתוֹ: 15 נֹחַ הַצִּּדִּיק הִתְהַלֵּדְ אֶת־הָאָלהִים: 6 nishm'tû bhîdê-sĕ'lăy (274) shoph'têhem. 7 eth-col-vets hăssāděh shibbēr hăbbārād. 8 nishb'rû cŏl-m'ăhabhāvich \*. 1 Yăl-she'bher băth-Yămmî hŏshbărtî. 10 Vămāsā [Amasa] lo-nishmär † băkhĕ'rĕbh ashĕr b'yad-Yôabh. 11 lō himtîr Y'hōvāh Elōhîm Văl-hāā'rĕts (p.). 12 himtărtî văl vîr ăkhăth. 13 hishmîd ĕth-hăkhōrî † mipp'nê-hĕm. 14 Pôtîphăr hiphkîd ōthô b'bhêthô. 15 Nōăkh hătstsäddîk hithhällēch eth-hā-Elōhîm.

b) 1. Thou art taken, O Babel! 2. I am broken-hearted. 3. I was stolen from the land of the Hebrews. 4. They divided- the land -into-five. 5. The kings have placed- him -over the land. 6. The righteous (pl.) walked with God. 7. He blessed-himself in his heart. 8. You (pl. m.) have placed- us -over your house.

# Chap. VIII. § 2. On the ground-form (or Conjugation) Kal (G.).

The forms of the Hebrew verb are the *Perfect* (1); 275 the *Infinitive* (2); the *Imperative* (3); the *Imperfect* [often called the *Future*] (4); the *Participle* (5).

If the forms are taken in this order, and the Conjugations in 276 the usual order Kal(1), Niphal(2),  $Pi\bar{e}l(3)$ , Pual(4), Hiphil(5), Hophal(6),  $Hithpa\bar{e}l(7)$ , the combination of two numerals will

\* Thy lovers. A Participle Piel, מַאָּהָב (decl. 7, b), with pronominal suffix.

† Niphal. of τ (= φυλάττεσθαι), to be on one's guard against.

† The Horims.

(276) supply a ready means of shortly denoting the mood or tense and conjugation of any form. Thus 2, 5 (= second form of the fifth conjugation), i. e. the Infinitive of Hiphil; 3, 2 (= third form of the second conjugation), i. e. Imperative of Niphal.

### THE SHORT PARADIGM OF KAL.

- 278 Perfect.—(a) The third singular of this tense is considered, as we have seen, the ground-form or root. Besides the usual roots with vowels  $\bar{a}-\bar{a}$ , we also find the vowels  $\bar{a}-\bar{e}$ ,  $\bar{a}-\bar{o}$ , usually confined to intransitive verbs denoting states and qualities.
  - b) Verbs whose vowels are  $\bar{a}-\check{a}$ ,  $\bar{a}-\bar{e}$ ,  $\bar{a}-\bar{o}$ , are called respectively, Verbs Middle A, Verbs Middle E, and Verbs Middle O.
- Verbs Middle E are conjugated exactly like Verbs Middle A, except in the 3rd sing. of the Perfect. Thus from cābhēd we shall have cābhādtī, cābhādtā, cābhādt, cābhēd, cābh'dāh, &c.
- 280 The exceptions to this rule are (1) Verbs Lamed Aleph, and (2) the remaining persons of the regular verb when they are in pause [See 282]. Thus, 3rd sing. דְּבָקָה becomes דְּבָקָה in pause.
- In Verbs Middle O the Kholem is retained in inflexion, where it has the tone; and changed into Kamets Khatuph, when the tone is thrown forwards.
- 283 a) When the syllable in pause has a short vowel, it becomes long; as אָרֶץ, הָמָיִם פִיִם פִיִם בְּיִם, הָמִים אָרֶץ; הָמֶלְהָּ, הָמְלֵץ, אָרֶץ.

This rule respects principally Pathakh and Segol. Segol

\* The pupil need not study these rules, till he is referred to them.

is, however, strong enough to be retained in pause, when (283) the syllable closes with Dagesh forte, as

(Pathakh is sometimes adopted in place of Segol, and even of Tsere.)

- של אים ליבון ליבו
- c) This tendency to place the tone on the penultima in pause shows itself moreover in several words which then regularly retract the tone, as אָלָהָר ; אָלָהָר ; אָלָהָר ; אַלָּהָר , אַלָּהָר , אַלָּה, אַלָּה, זְאָלָה, and in some other single cases.

The forms that end in tî, tâ, nû, are penacute 284 (Milêl); the others are oxytone (Milrâ). (a) By pause (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) Vav conversive of the Perfect moves the accent forward one syllable.

Infinitive or second ground-form of each Conju- 285 gation].—(a) The shorter infinitive, or infinitive construct (לְטַלִי, k'tōl) is the more usual; and is the form that is necessarily used with prefixed prepositions.

b) The longer infinitive (infinitive absolute) is used, when the action of the verb is stated independently by itself; it is of common occurrence in a frequent Hebrew idiom, by which it is either—

1) placed before a finite verb, to denote intensity (or strong asseveration);

2) placed after a finite verb, to denote *continuity* (a *lasting action*).

- 286 Thus בְּכְּׁלֵּךְ נִכְּׁלֵּךְ נִכְּׁלֵּךְ וֹלְיּבְּּלֹּע nichsöph nichsäphtâ (thou earnestly longedst); וַיִּשְׁפּוֹשׁ יָּעָבּוֹשׁ, văyyishpōt shāphôt, he will be playing the judge.
- 287 A sort of gerund is formed by the infinitive construct with יוֹ: e. g. לְּמָלֹ for killing [interficiendo, ad interficiendum]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the gerundial infinitive).
- The j is here so closely connected, that it constitutes part of the grammatical form לְנָפֵּל, lik-tōl; לְנָפֵּל, lin-pōl (with dagesh lene): just as the preformatives of the Imperfect (e.g. in yik-tōl). But ב (in), ב (from), are not supposed to be so closely connected; hence a begadcephath letter (as 2nd radical) would not take dagesh lene: בנפל, bi-n'phōl (not bin-pōl).
- 280 Imperative.]—(a) The chief form of the Imperative לְּטֵל (לְטֵל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the second person, but has inflexions for the Feminine and the Plural. It has no form for the third person, and even the second must be expressed by the Imperfect, when a negative precedes, as אל הִּלְטָל. (not אֵל קְטֵל).
  - b) The proper passive conjugations have no Imperative, but the reflexive Niphal and Hithpaēl have.
- The inflexion is exactly similar to that of the Imperfect.
- 291 Imperfect.]—The final  $\bar{o}$  (Kholem) is only tone-long (as in the Inf. and Imp.). Hence, a) it is very seldom written fully. b) Before Makkeph it becomes Kamets-Khatuph. c) Before the afformatives and 1 it becomes vocal Sh'va. d) In a very few passages it is changed into 1 before these afformatives, but

only when it stands close before the pause: e. g. (291) אָשָׁפּוּטוּ, yĭshpûtû, they will judge.

- a) Intransitive verbs (middle E and O) take a (Pathakh) in 292 the Imperfect, as בָּרֵל to be great, Imperf. קְמֵוֹן; יָרָבָּר, to be small, Imperf. יִקְמַןן.
- b) Sometimes both forms exist together; the Imperf. with o is then transitive, and that with a intransitive: but now and then both occur without any difference of meaning. In the irregular verbs, the feeble ē (Tsere) is also found in the final syllable, as יֵבֶוֹן for יֵבֵוֹן. These three forms of the Imperfect are called Imperfect O, Imperfect A, Imperfect E\*.
- c) In the Pentateuch  $\int_{\bar{I}} (n\bar{a})$  occurs in place of  $\int_{\bar{I}}$ , especially after Kav conversive.

In like manner תִּקְמֵלִי has a longer form with final ן: 293

In pause [282], the vowel of the second syllable, if it had be-294 come Sh'va, is restored, and takes the tone, as יִקְמֵלוּ , רְּנִקְמֵלִי .

\* For the 3rd plur. fem. הַקְּמֵלְנָה is substituted in three instances, to distinguish it from the 2nd pers., the form (etymologically more correct), as in Chaldee and Arabic; and in several instances הַּקְמַלְנָה seems to have been used improperly for the 3rd pers. singular.

† This original ending ז is common in Aramæan and Arabic. Of the Imperfect with א, ינשוא, Jer. x. 5, is the only example.

† This is also common in Aram. and Arabic (probably in imitation of the plural ending ). G.)

[Learn the Paradigm of Kal, in the Regular Verb, Appendix D.]

## Vocabulary.

295 To seek, to require, קַרָשׁ, dā-răsh.

To be great, לַבָל, gādăl.

To anoint, בַּקַד, nāsăch.

To write, בַּתַב, cāthăbh.

To take hold of; take, seize, handle, wan, tāphās.

To rage (tumultuously), רָבָשׁ rāgăsh.

To flee, בַרַח, bārăkh.

To observe, אבלב, nātsăr.

To wink (maliciously or craftily), קרַךץ, kārăts.

To devise (evil), הְרֵשׁ, khārăsh (to plough; to fabricate, &c.).

To forsake, עַוַב, צּazabh.

To go on, אָשַׁר, āshăr.

To slay (especially animals), מַבְּהַ, tābhākh.

To mix, to mingle, אָסָבְ, mā-săch.

To arrange, to prepare, אָרַךּ, טְבּרהָּ, עַרַהּ

To inhabit, שָׁבַּי, shāchăn.

Very, בואר, m'ōd (lit. strength).

An accusation, πίμω (ω), sitnāh (sātăn, to oppose).

Baal, בַעל, bă'צăl.

A prophet, בְּרֵיא, nābhîa (decl. 3, a), [nābhāa, to announce].

Holy, הָקיד, khāsîd (decl. 3, a).

A commandment, מוצרה (a), mitsvāh (tsāvāh, to set up).

A covenant, בַּרִית, b'rîth.

Between, בין, bên.

Seed, יַרֵע, zĕ'ray (zāray, to scatter, to sow).

Time, season, אָרָת, vēth, (c. decl. 8, b; contr. for עֶרֶת, from עָרֶה, to go by).

A victim, תְםְׁמֶּ, tĕ'bhǎkh (see to slay, above).

When? מֶתֵי, māthai.

How long? עַר־כְיָתֵי, yădmāthai.

Harp, lyre, בְּנוֹך, cinnôr.

Numerous, כַּבֶּר, cābhēd.

To be able, יָבֹל, yācōl (verb middle O).

A prison, בֵּית הַסוּרִים, bêth hăsûrîm (lit. house of the bound; contr. from בֵּית. הַאַסוּרִים:

קְּסֵרְר, a prisoner; partep. of אָסָרְא, āsăr, to bind.

To go forth, NZ, yātsā.

#### Exercise 29.

הבעל: 6 למה רגשו גוים: מופה השמר עליך: וּ נְצֵּר בְּנִי מִצְוַת שָּׁבִּיך: וּ זֹאַת בְּרִיתִי אֲשֶּר הַשְּׁמָרוּ בֵּינִי וּבֵינֵיכֵם וּבֵין זרעה אחריה: 12 עד־מתי בּליעל אישׁ אַנון קוֹרֵץ בּעִינָיו הרש בע בכל־עת: ישׁכַנוּ אָרֵץ: 17 וְאַדְּ \*אדרש: 18 יובל הוא היה אַבִי כָּל־תֹפֵשׁ כִּנּוֹר וִעוּגָב: 19 בִי יָבל לִשִׁפֹּט אֶת־עַמִּדְ 20 מבית

1 dārăshtî ĕth-Y'hōvāh. 296 2 gādăltā m'ōd. 3 văanî nāsachtî malcî Val-Tsiyyôn. 4 cāth'bhû sitnāh Yal-yōsh'bhê Y'hùdāh. 5 tiphsû ĕthn'bhîê hăBBăvăl. 6 lāmmāh rāgh'shû gôyîm? 7 Hāgār bār'khāh mipp'nê Sārāh. 8 v'dĕ'rĕch khasîdav yishmör. 9 m'zimmāh tishmor Vālèchā. 10 n'tsor, b'nî, mitsvăth ābhīchā. 11 zōath b'rîthî asher tishm'rû bênî ûbhênêchĕm' ûhhên zăr'yachā ăkharèchā. 12 yad-mathai yatsel tishcabh'? 13 ādām B'liyyayal īsh ā'ven, kôrēts b'yênāv, khōrēsh rāy b'chŏl-yēth, 14 yizbhû ph'thâîm v'ishrû bh'dĕ'rĕch bhînāh. 15 tābh'khāh tibhkhāhh, mās'chāh yênāhh, ăph Vār'chāh' shulkhānāhh. 16 r'shāyîm lōa yishc'nû ā'rĕts (p.). 17 v'āch ĕthdimchem' l'naphshothêchem' ĕdrōsh. 18 Yûbhāl hûa hāyāh \* abhî cŏl-tōphēs cinnôr v'yûgābh. 19 mî yāchöl lishpöt ĕth-yamm'cha haccabhed häzzĕh? 20 mibbêth hăsûrîm yātsâ limlōch.

#### (296) b) Translate into Hebrew—

1. I will seek Jehovah. 2. My children, seek ye the Jehovah. 3. Why did he fly from the face of Abraham? 4. I will keep this thy covenant. 5. They will write an accusation. 6. How long shall we dwell in the land? 7. Thou shalt keep my covenant. 8. We will keep their covenants.

9) Write down the Perfect, Imperative, and Imperfect of

shāmar through all its persons.

10) Write down the Infinitive (absol. and constr.) of darash.

11) Write down both Participles of nātsar.

## Chap. VIII. § 3. Niphal.

297 The full characteristic of this conjugation is the preformative syllable hin (בְּלָם. It appears only in the Inf. constr. הַלְּמֵל (by assimilation from the Inf. are connected, in form, the Imper. אַקְמֵל and the Imperf. יְקְמֵל (contracted from יִקְמֵל the (less essential) h has been suffered to fall away, and only n remains as the characteristic, hence וֹלְמָל (niktăl). The Participle is distinguished from the Perfect only by the long (בּלְמָלְה or וֹלְמֶלֶל (riktăl). The inflexion of Niphal is perfectly analogous to that of Kal. [See Paradigm D in Appendix.]

298 Hence the characteristics of Niphal are (1) for the Perf. and Partcp. the Nun prefixed; for the Imper., Inf., and Imperf.

Dagesh in the first radical.

The same marks are found in the irregular verbs, except that where the first radical is a guttural, Dagesh forte is necessarily omitted, and compensation made for it by lengthening the preceding vowel.

300 Significations of Niphal.] Niphal resembles the Greek middle voice, and hence,

- a) It is primarily reflexive of Kal; often in verbs which express passion or feeling.
  - b) It frequently expresses reciprocal action—
    - 1) primarily, when the action is done to one another (to each other), or by one with another;

- 105
- 2) secondarily, when two or more are concerned in the (301) same action in opposition to each other (B. a, b).
- c) It also, like Hithpaël and the Greek Middle, denotes an action done to or for oneself.
- d) It is often also passive of Kal, but also of Piël and Hiphil, when Kal is intransitive or not in use; and in this case its meaning may again coincide with Kal (תְּלֶת, Kal and Niphal, to be sick), and even take an accusative.

Examples of denominatives are: בֶּלְבֵּב, cordatum fieri, from 302, heart; לְבָב, to be born a male, from זְבָר, a male.

The older Hebrew Grammarians consider Niphal as the proper 303 Passive of Kal. This is decidedly incorrect; for Niphal has not the characteristics of the other passives. According to the usage of the language, the passive signification is certainly the predominant one; but it was first derived from the reflexive. The prefixed hin has (like the hith of Hithpaël) the force of a reflexive pronoun.

The Inf. absol. בְּקְמֵלֹל (niktōl) connects itself, in form, with 304 the Perfect, to which it bears the same relation as קְמֵל to The j in the final syllable (which is essentially long) is only found in the Inf. of Piël and Pual.

- a) In pause [282], Pathakh often takes the place of Tsere in 305 the final syllable.
- b) In the 2nd and 3rd plur. fem. the form with Pathakh is more common than that given in the Paradigm: e.g. מוֹנְרֵנְהָ (tizzācharnāh), they shall be remembered, Isa. lxv. 17.
- c) When the Imperf., or the Inf., or the Imper. is immediately followed by a monosyllable, the tone is mostly drawn back upon the penult, and consequently the final syllable, losing the tone, takes Segol instead of Tsere: e.g.
- d) In a few words, this form with the retracted tone is the only one in use.
- e) A frequent form of the 1st Pers. is אַקְטֵל (ĭkkātēl).

#### THE SHORT PARADIGM OF KAL AND NIPHAL.

	THE SHORT LARADIGM OF MAL AND NIPHAL.							
306		1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partep. act.	6 Past partcp.	
	1 Kal	kā <i>t</i> ăl	k'tōl	k'tōl hikkātēl	yik <i>t</i> ōl	kō <i>t</i> ēl	kā <i>t</i> ûl	
	2 Niphal	nik <i>t</i> ăl	hikkā <i>t</i> ēl	hikkā <i>t</i> ēl	yikkā <i>t</i> ēl	$\mathbf{n}$ ik $t$ āl		
	Examples of Verbs in Niphal.							
307	K	AL.	Nip	HAL.				

		Tares of .	
307	Kal.	NIPHAL.	
	shāmăr, to keep.	(נְשָׁמַר) nishmär	to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεσθαι].
	sāthăr, to hide.	(נסתר) nistăr	to hide oneself; to lie hid; to be hidden.
	shāphăt, to judge.	nishpă <i>t</i>	to contend (in a suit); to liti- gate (recipr.): i. e. to place oneself with another at the bar of a court (E.).
	lākhăm, to devour; to consume.	(נִלְחֵם) nilkhäm	(to consume one another =) fight $[\mu \acute{a} \chi \epsilon \sigma \theta a \iota]$ .
	[bāhăl, to tremble].	(נְבְהַל) nibhhäl	to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, 7].
	[thāyăbh].	ינְתְעֵב nithyäbh	to be abominable.
	[mālăt,to be smooth; hence to slip away].	נְמְלֵמ nimlät	to deliver oneself; to escape; to be delivered.
	[chālăm, to wound, pierce].	תְּכְלַם nichläm	to be insulted; to be shamed; to be ashamed [αἰσχύμεσθαι].
	[shāyăn].	נִשְׁעַן nishvän	to rest oneself; to lean upon; to confide in.
	[tsāmăd, to bind].	נצָמַר nitsmad	to bind oneself (to); to be attached or adhere to.
	[rādăm*, to snore].	נרדם nirdăm	to sleep heavily; to fall down astounded.

<sup>\*</sup> An onomatoepic word. Cf. δαρ-θάνω, dor-mio (G.).

[shākaph, prob. to lay over; to cover.]

נִשְׁקַף nishkaph (to lay oneself over [e.g. a win- (307) dow-sill] for the purpose of looking out =) to look out; to behold; to hang over (of a mountain); and fig. to impend.

Naja to show oneself a prophet; to naba prophecy.

[cāmăr, to warm].

לכבור to be warmed; fig. to burn, to yearn.

## Vocabulary.

[The forms in crotchets do not occur in Kal.]

To destroy, [יַּשְׁמַד], shāmăd (in Niphal).

To cut off, [נָרָז], gārăz.

To cast out or up, [מַבְשׁ], gā-răsh (Niph., to be cast or tossed up; to be agitated, troubled).

To separate, סַרַר, pārăd.

To break, つユヅ, shābhăr.

To bury, קבר, kābhar.

To hold, hold up; to acquire, ਜ਼ਹੂਜ, tāmăch.

To take; to catch, לֶבֶר, lā-chăd \*.

To gather; to collect, רְקַבַץ, kābhăts.

To stumble, לַשָּׁב, cāshal.

To burn, קַיַּיָּ, sāraph.

To be pure, [קָּרָה], kānāh (Niph., to be unpunished).

Before, in the sight of, בָּנֶר, 308 nĕ'gĕd. From before, כִוְבֶּנֶר. Therefore, על־כּן, עַלּ־כּה.

Suddenly, פֶּתע, pe'thay.

Remedy,  $(a, a^3)$ ,  $(a, a^3)$ 

Grey-hair; old age, שֵׁיבֶה (ω), sêbhāh (sîbh, to be greyheaded).

Cord, הֶּבֶּל, khĕ'bhĕl ([khā-bhăl], to bind).

A treacherous person, בּוֹבֶר, bô-gēd (partcp. Kal of [bāgăd] to cover).

Garment, בֶּׁכֶּד (decl. 6, a), bĕ'gĕd.

Harvest, קְצִיך, kātsîr (decl. 3, a); kātsăr, to reap.

<sup>\*</sup> Also 'to take by lot' [λαγχάνω?]

(308) Frowardness, haphûchāh
Deceit, (only in plur.),
hāphách.

Wickedness, הַּרְה, havvāh.
Righteous, בְּרִיק, tsaddîk.
To write; to number, סְפַרָּר,
sāphar.

Multitude, 그 (d), rōbh (rābh ab, to become numerous).

Famine, רְעָב, rāyābh (rāyēbh, to be hungry).

The bowels (fig. compassion),  $\Box$ , räkhäm (decl. 6, f).

#### Exercise 30.

מנגד עיניך: (309 a) יַהְרִשָּׁעִים בַּיָּם נִגְּרָשׁ 2 3 על־פן פֿתע ישַבר וָאָיו 4 תקבר בשיבה 5 בחבלי חשאתו 6 נשמדה מבנימן אִשָּה: ז בְּדֶרֶךְ חָרָמָה לֹא 8 בגדיו לא תַשַּרְפִנָה: 9 מִעוֹלָם נַפַּכִתִי: נָרָדָם בַּקְצִיר בַּן מביש: 11 לשון תַּהָפַכוֹת תַּבַּרת: 12 בהות בנדים ילכדו: 13 יד ליד לא־יבקה רע וורע צדיקים נמלט: 14 בם־ דמו הנה נדרש: 16 נִכִּמָרוּ רָחֲמֵיו אֵל־אַחִיו: 17 הקבצו בני יעקב: 18 בֵּית רְשַׁעִים יִשַּׁמֵד:

1 nigräztî minne'gĕd Yênèchā. 2 v'hār'shāyîm căyyām nigrāsh. 3 yal-cēn pe'thay yĭshshābhēr', v'ên mărpêa. 4 tikkābhēr b'sêbhāh tôbhāh. 5 b'khablê khattathô yittamēch. 6 nishm'dāh miBBinvāmin ishshāh. 7 b'dĕ'rĕch khöchmāh lo thiccashēl. 8 b'gādāv lō thissāraphnāh. 9 mēyôlām nissachtî\*. 10 nirdam bakkatsir ben mebhish +. 11 l'shôn tāhpǔchôth ticcārēth. 12 b'havvath bog'dîm yillachēdû (p). 13 yād l'yād t lō-yinnākĕh rāv, v'zĕrăv tsăddîkîm nimlāt(p). 14 gămdāmô hinnēh nidrāsh (p). 15 lō-thiccārēth hāĕrĕts bārā-Vābh. 16 nichm'rû rakhamāv ĕl-ākhîv. 17 hikkābh'tsû b'nê Yayakobh. 18 bêth r'shayîm yishshāmēd.

<sup>\*</sup> For ninsactî. † 'That maketh ashamed.' † 'Hand in hand' = 'though hand be joined in hand.'

b) 1. His brother was taken-captive. 2. Thy seed shall not (309) be numbered (for \*) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (pl.) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be utterly destroyed. 13. Gather (pl.) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations =) In the nations being gathered together and the kingdoms. 15. Those who-aregathered (pl. partep.) to thee.

16. Write down the short Paradigm of שמד in Niphal.

17. Write the Hebrew of-

1) To be buried. 2) Ye (fem.) shall be buried. 3) Being buried (fem. sing., fem. plur.).

## CHAP. VIII. § 4. Piel and (its passive) Pual.

The characteristic of this conjugation is the 310 doubling of the middle radical.

In Piēl, the Imperf. (יִקְמֵּלֹי, y'kăttēl) and the 311 Partop. (מַקְמֵּלֹי, m'kăttēl), whose preformatives take Sh'va, are formed, according to the general analogy, from the Inf. and Imperat. קמָל. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of Piēl, Pathakh takes the place of Tsere in the first and second persons, which, properly, have for their basis the form במל (and learn) the full conjugation of Piēl in Paradigm D.

The p, which in this and the succeeding conjugations is the 312 characteristic of the Partcp., may be derived from p, who? in

the sense of some one.

The characteristic Dagesh in the middle radical is omitted 313 only in the following cases—

a) When this letter is a guttural.

\* p: How pointed before Resh?

- (313) b) Sometimes, though rarely, when it has Sh'va; the omission is then sometimes indicated by a Khateph under the letter that ought to be dageshed.
  - In the Imperf. and Partcp. the Sh'va under the preformatives may always serve as a mark of these conjugations.

Significations of Piēl.]

- a) It denotes intensity and repetition\*, and that the action is performed upon many. This signification of Piēl is found with various shades of difference. With the eager pursuit of an object is connected the influencing and urging others to perform it. Hence,
  - b) It has a causative signification (like Hiphîl), and may be resolved by to make, cause, or let; to declare (a person to be what the root denotes); to regard him as—, to help.
  - c) Denominatives are frequently found in this conjugation, which in general mean to make a thing (what the noun expresses), or to be in any way occupied with it.—What kind of reference the verb then denotes, depends on the kind of operation of which the noun is susceptible: in the case of several possible operations, custom arbitrarily affixes the verb to one of them; and often restricts the use of it, in this sense, to particular objects (e. g. to a field in the case of to stone).
  - d) They sometimes express the taking away or injuring the thing or part, of which the noun is the name. [Compare our, to brain a man; to bone a herring; to stone raisins: to dust a room, &c.]
  - e) So also in some verbs, whose origin cannot be traced to a noun.
- 315 a) When Piel approaches the causative force of Hiphil, it primarily expresses this notion with the accessory one of care and great activity.
  - b) Sometimes, however, it is used together with Hiphil, without any great difference of force, especially to express transitively what Kal expresses intransitively (E.).

<sup>\*</sup> So intensive and iterative nouns are also formed by doubling the middle stem-letter.

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THE SHORT PARADIGMS OF KAL, NIPHAL, AND
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							6 Past	316
		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	
1	Kal	kā <i>t</i> ăl	k'tōl	k'tōl	yik <i>t</i> ōl	kō <i>t</i> ēl	kā <i>t</i> ûl	
2	Niphal	nik <i>t</i> ăl	hikkā <i>t</i> ēl	hikkā <i>t</i> ēl	yikkā <i>t</i> ēl	nik $t$ āl		
3	Piēl	kittēl	kă <i>tt</i> ēl	kă <i>tt</i> ēl	y'kă <i>tt</i> ēl	m'kăttēl		

#### Normal Forms.

Perf. kittēl, kitt'lāh, kittăl'tā.

Imperat. kăttēl, kătt'lî, kăttēl'nāh.

Imperf. y'kăttēl, t'kătt'lî, t'kăttēl'nāh.

#### Examples.

Kal.		PIEL. 318
a) שַׁאַל, shāal	to ask	to beg.
לָחַק, tsākhăk	to laugh	(to laugh repeatedly), to sport, to jest.
קבר, kābhăr	to bury	to bury (many persons).
הַתָּח, pāthăkh	to open	to loose.
קַפַר, sāphăr	to number	to relate; to tell.
b) לְמֵד, lāmăd	to learn	to (cause to learn =) teach.
c) חֵיה, khāyāh	to live	to make alive.

#### (Piēl)

נדק, tsiddek, to declare innocent (314, b).

ילָד, yilled, to assist in child-bearing.

קבן, kinnen, to make a nest (קבן, ken, nest).

שבר, vippēr, to throw dust (Vāphār, dust).

d) שֵׁרְשׁ, shērēsh, to root out [the form will be explained hereafter].

zinnebh (to injure the tail = ) to rout the rearguard of an army.

e) פֿקל, sikkēl, (1) to stone, (2) to remove stones from a field.

L 2

- Pual is the Passive of Piel: e. g. בָּבֶב, to steal; Piel, to steal; Pual, to be stolen.
- 320 In Piel the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. אַבָּדְ in Piel to stitch up, in Kal to heal: רְבָּרָא, Piel to cut, to hew out, Kal to form, to make: בְּלָה, Piel to uncover, Kal to reveal.
- Piel is also found intransitively, but only in poetry, as an intensive form, as nine, frangi; nie, to be open.
- The Perfect of Piel has frequently Pathakh in the final syllable instead of Tsere: e. g. אבר, to destroy; שבּע, to break in pieces. This occurs especially before Makkeph, and in the middle of a period, when other words immediately follow; but at the end of a period Tsere is the more common vowel. Some verbs have Segol, as אבר, to speak; שבּא, to atone; שבּא, to wash.
- 323 a) The Imperf., Infin., and Imperat., when followed by Makkeph, generally take Segol in the final syllable \*.
  - b) With Vav conv. we have also וְאַקְמֵילְ for וָאַקמֵילְ Instead of הַּקַמֵּלְנָה are found such forms as הַּקַמַלְנָה.
- 234 c) The Infin. absol. has the marked form יָפֹר (as יָפֹר, castigando); and in Pual, בּוֹב. But more frequently the form אַנֹב is used.
- 325 In Pual, instead of Kibbuts, is found less frequently Khamets-Khatuph † (e. g. מַאַרַם, dyed red).
- 326 The Partcp. Pual sometimes occurs without the prefix 7; it is then distinguished (like the Partcp. Niphal) only by the Kamets in the final syllable (e. g. 77), taken).
  - \* In the 1st pers. sing. Imperf., besides אָקְמֵעל, there occur also (very seldom) the forms אָסָעָר, אָזְרֵה.
  - † It is merely an orthographic variation, when Shurek takes the place of Kibbuts, as יוֹכְלַי.

## Vocabulary.

To scek; to try to get, בַּקָשׁ, bikkēsh, Piel (Kal not used).

To restore, repay, recompense, מַלְּכֵּל, shillam, shillam (Piel); [(shālam), to be at peace, &c.].

To seek early, שְׁחַרְּ, shākhǎr (denom. from shǎkhǎr, the dawn).

To overthrow; to pervert, קַלַף, sālaph, in Piēl.

To separate, פַרַד, pārăd. Niphal, to separate oneself; to be separated.

To lie, בַּזַב, cazăbh (both in Kal and Piel).

Knowledge, דְּעָת, dăvăth (properly an inf.).

A scorner; a scoffer, לְל, lets, partcp. of לוֹץ (v), to scoff, mock.

Sevenfold, שָּבְעָתִים, shibhyātha'yim (prop. a Dual).

Thus, 10, cen.

Life, היים, khayyîm.

Evil, רָעָה, rā- מָנ; and רְעָה, rā- 327 vāh, fem. (as abstract).

Favour, רְצוֹן (hω), rātsôn.

Wickedness, בְּשֶׁעָה (ω), rishyāh (rāshăy, to be wicked).

Not (to be), אַין \* (constr. אָין), ayı̆n (constr. ên).

Folly, אָנֶּלֶת, ivvĕ'lĕth.

Mischief, עָמֵל, yāmāl.

Lip, שְׂפָּה, sāphāh, Dual שְׁפָּתִים, s'phāthă'yĭm.

A witness, עָד, צפֿd (strictly a partcp. from עוּר): decl. 1.

Truth, faithfulness, פֿמנוּן, emûn (decl. 3, g); îsh emûnîm (a man of faithfulness=) a faithful (or true) man.

To wash [בַּבַּס], cābhăs, in Piēl and Pual.

To be or become clean, מֲהֵר,
tāhēr.

<sup>\*</sup> This particle (properly a substantive, denoting nothingness, nought) always comprehends the substantive verb (to be).

## Exercise 31 (Piēl).

ו המלמד אדם דעת\*: (328 a) י בַּקָשׁ לֵץ חָכְמָה וָאִיוּ: 2 ישַׁלֵּם שִׁבְעָרָיִם: 4 בֵּן־ 3 צַדָקָה לְחַיִּים וִמְרַדִּף רָעָה למותו: 5 שחר מוב יבקש 6 רשעה הנסקף קַפַאת: ז חַפַאים תָרַדָּף רַעָה וָאָת־צַדִּיקִים ישׁכֵּם־ מוֹב (323, a) : 8 לַתַאָּנָה יָבַקּשׁ נפרד †: 9 אוֹלת אדם תסלף הרבו: 10 עמל שׁפָּתֵיהֶם הִדַבְּרְנָה: וו לִבָּך יַדַבֵּר תַּהָכָּכוֹת: 12 עד אַמונים לא יכוב: 13 דמו הנה נדרש: 14 אין מַקבֵּר לַהַפָּה: 15 פָבֵּס בַּיַיִן לְבָשׁוֹ וּבְדַם־ ענבים סותה: 16 וכבּסְתֵם בַּנְדֵיכֵם בַּיוֹם הַשְּׁבִיעִי

1 hă-m'lămmēd ādām dāvăth (p). 2 bikkēsh lēts khochmāh, vāāyĭn(p). 3 y'shăllēm shibh-Vāthāyîm (p). 4 cēn-ts'dākāh l'khayyîm ûm'răddeph rayah l'môthô. 5 shōkhēr tôbh y'bhăkkēsh rā-tsôn. 6 rishyāh t'săllēph khăttāth. 7 khăttāîm t'răddēph rāyāh, v'ĕth-tsăddîkîm y'shăllĕm-tôbh. 8 l'thăavāh 18 y'bhakkēsh niphrād. 9 ivvě'lěth ādām t'săllēph dărcô. 10 Yāmāl siphtêhĕm t'dăbbēr'nāh. 11 libb'chā y'dăbbēr tăhpŭ'chôth. 12 yēd emûnîm lōa y'chăzzēbh. 13 dāmô, hĭnnēh, nidrāsh (p). 14 ên m'kăbbēr lāhēmmāh. 15 cibbēs băyyăyĭn l'bhŭshô

ûbh'dăm-yanābhîm sûthōh.

16 v'chibbăstĕm bigdêchĕm

băyyôm hăshsh'bhîvî ût'hăr-

b) 1. Their clothes shall be washed on <sup>7</sup> the third day.
2. Foolishness perverteth our ways. 3. We will seek <sup>18</sup> wisdom and knowledge. 4. Wisdom will not pervert the ways of men.
5. I have washed my clothes. 6. We will wash our clothes.
7. She has washed her clothes, and is clean. 8. We have washed our clothes, and are clean. 9. Having washed his clothes.
10. They were sought-for.

tĕm.

\* Kamets in pause.

<sup>† &#</sup>x27;One who is separated,' or 'who separates himself (from mankind in general).' This is the subject or nominative case.

#### THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, AND PUAL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.	329
1 Kal	kā <i>t</i> ăl	k'tōl	k'tōl	yik <i>t</i> õl	kõtēl	kā <i>t</i> ûl	
2 Niphal	nik <i>t</i> ăl	hikkā <i>t</i> ēl	hikkā $t$ ēl	yikkā <i>t</i> ēl	nik <i>t</i> āl		
3 Piel	ki <i>tt</i> ēl	kă <i>tt</i> ēl	kă <i>tt</i> ēl	y'kăttēl	m'kă <i>tt</i> ēl		
4 Pual	kŭ <i>tt</i> ăl	kŭ <i>tt</i> ăl	(none)	y'kŭttăl	m'kŭ <i>tt</i> āl		

#### Vocabulary.

Soul, person, ຫຼືລູ້, nĕ'phĕsh (decl. 6, 8; nāphăsh, to respire).

Bounty, gift, בּרֶכָה, b'rāchāh (nĕ'phĕsh-b'rāchāh, person of bounty = a bountiful person); bārāch, to bless.

Lo! הוֹ, hen.

Understanding, שֶׁבֶּל or אֲבֶּל, sĕ'chĕl or sē'chel (decl. 6, a 2); sāchăl, to act wisely.

According to, לְפִּי , l'phî (לְ and the stat. constr. of the irregular pĕh, קמה, a mouth).

To praise, הַלֵּל, hillel (Piel of [hālăl] to be bright, clear).

Hope, תּוֹהֶלֶת (αω), tôkhĕ'lĕth (יְחֵל, in Piēl, to hope). To draw, בְּשַׁךְּ, māshǎch (Piēl, 330 to protract).

Disease, מַחֵלֶה, măkhªlĕh; הָלָה), măkhªlāh (תְּלָה, to be worn; to be sick).

Rebuke, הוכחת (αωγ), tôchăkhăth; yāchăkh, to prove, to rebuke.

To hide [קַתַר], sāthăr (Pual, to be hidden, to be secret).

To cover, forgive, expiate, בַּבָּר, caphar.

Bone, אָבֶּעֶ, Ve´tsem (in pause, Vā´tsem).

Report, שׁמוּעָה ( $\omega$ ), sh'mûyāh; shāmăy, to hear.

Love, אָהְבָּה, ձhabhāh ( $\omega$ ). Dust, עפר עפר עפר, עפר עפר

Some segolate nouns with vowels ĕ-ĕ are not declined 331 like mělěch (mălchî, &c.), but like sēphěr (decl. 6, b), siphrí, &c. Sĕ'chĕl (or sēchĕl) takes sichlí.

## Exercise 32 (Pual).

1 në'phësh-b'rāchāh th'dŭshshān (p). 2 hēn tsăddîk bāārĕts y'shullam (p). 3 l'phî sichlô y'hŭllăl-îsh. 4 në'phësh khārŭtsîm t'dŭshshān (p). 5 tôkhë'lëth m'mushshachah makhalāh lēbh. 6 shōmēr adonāv y'chŭb'bād (p). 7 tôbhāh tôchăkhăth m'gullah meahabhah m'sŭttā'rĕth (p). 8 b'khĕ'sĕd vëemëth y'chuppar yavon. 9 shuddad sadeh. 10 sh'mûyāh tôbhāh t'dăsshĕnyā'tsĕm (p). 11 shāmmāh kŭbbar Abhraham v'Sarah ishtô. 12 v'shuppach damam cĕyāphār. 13 hăbbĕ'gĕd cŭbbăs.

b) 1. Our fields are wasted. 2. This (is) the place where <sup>12</sup> I shall be buried. 3. The righteous (pl.) are recompensed in the earth. 4. Those who observe (partcp.) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which <sup>11</sup> the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (masc.) iniquities purged? 9. Shall not your (fem. pl.) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12 Thy mercy, by which my iniquities are purged.

<sup>\*</sup> M'gŭllāh is fem. partcp. Pual from gālāh, a verb Lamed He. In this sentence tôbhāh is the predicate, the copula (=is) being omitted.

## Chap. VIII. § 5. Hiphîl and (its passive) Hophal.

- a) The characteristic of Hiphîl is a prefixed hã or 333 hi, and inserted after the second radical.
- From the Infin. הַּקְמִיל are formed the Imperf.
   and the Partcp. מַקְמִיל, הַקְמִיל, for יְהַקְמִיל,
   מַהַקְמִיל
- c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.

In the 1st and 2nd pers. Perf. the '- falls away, 334 and *Pathakh* takes its place. See the Paradigm, Appendix D.

The Yod (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but

it has arisen out of a shorter vowel.

The marks of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix 7; in the Imperf. and Partcp., the vowel under the preformatives, which in Hiphîl is Pathakh, in Hophal, Kibbuts or Kamets-khatuph.

## Meanings of Hiphîl.]

- a) It is properly causative of Kal (and in this sense 337 is more frequently employed than Piel).
- b) When Kal is transitive, Hiphîl takes two accusatives.
- c) Frequently Piēl and Hiphîl are both in use in the same signification (as אָבֶּר, ābhǎd, to perish; Piēl and Hiphîl, to destroy); but generally only one of them is found, or they have some difference of meaning: thus בָּב, cābhēd, to be heavy; in Piēl, to honour; in Hiphîl, to make heavy.
- d) Intransitive verbs merely become transitive: e. g. קַּטְה, to bow (intrans.); Hiphîl, to bow (trans.).

- The causative and transitive Hiphîl is employed in Hebrew 338 for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's habit of body was conceived in Hebrew as the result of personal agency, and represented as produced by the individual himself: e.g. אבן, Hiphîl, to become fat (properly to produce fat); and אָבֵיץ, Hiphîl, to become strong (properly to develop strength); אַטַע, Hiphîl, to become feeble. The same analogy applies to שָשָׁע, Hiphîl, to become rich (properly to make, to acquire, riches); also especially to words which express the taking of a new colour, as הלבין, to become white, &c. Moreover, states or conditions, become, in the Hebrew mode of conception, acts: e. g. הַהְרִישׁ, not, to be silent, but properly to keep silence (silentium facere, Plin.); הרניע, to lead a quiet life. In such cases there is often an ellipsis, as היטיב, to deal well; השהית, to do wickedly, properly to make good or bad (sc. דָרָבִין, דָּרָבֵין, דָּרָבֵין, which are also often expressed).
- a) These remarks apply also to Denominatives, i. e. the verb often expresses the notion of producing or putting forth, what the original noun denotes, e. g. הַּלָרִין, to put forth roots; הַלְרִין, to put forth horns.
  - b) Hiphîl also expresses the actual use of a member, as דָּאָוֹין, to listen (properly to make ears); הַלְּשִׁין, to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).
- sometimes coincide with that of Kal: e.g. יֶלֶל, potuit, Imperf. Hophal, potens fiet, i. e. poterit.
- It is only the *Perfect* of Hiphîl that always retains the \_\_\_ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the Infin., Imper., and Imperf. frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with ī and ē. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has *generally* Tsere, with and without Yod, 342 as בְּשָׁבֵיך , הַכְּבֵּר , הַלְבֵּי \*.

The Imperat. but seldom takes the form הַקְמֵיל; instead of it 343 are employed the shortened and the lengthened forms בּקמֵילה. The first takes Segol before Makkeph †.

In the Perf. are sometimes found the forms הָכֶלְמָנוּ, we have 344 reproached, and אֵנְאֵלְהִנּי, I have soiled (with א as in Aramæan).

In the Imperf. and Partop. the characteristic הו regularly 345 gives place to the preformatives, as מַקְמֵיל, יִקְמֵיל, but not to prepositions in the Infin., לְהַקְמֵיל, because their connexion with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions.

The tone, in Hiphîl, does not fall on the afformatives 346, 7, and 2. They take it, however, in the Perf. when Vav

conversive is prefixed.

In the Passive (Hophal) Perf., Imperf., and Partcp.  $\ddot{u}$  (י.) is 347 found in the first syllable as well as  $\ddot{o}$  ( $\tau$ ), הַקְּמַל, but not so often in the regular verb : e. g. בְּהַשְׁבּב.

The Infin. absol. is distinguished by (\*) in the final syllable. 348 Of the Infin. constr., as given in the Paradigm, there happens to be no example in the regular verb.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, PUAL, HIPHIL, AND HOPHAL.

			-,				
	l Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.	6 Past partep. of Kal.	
1 Kal	kā <i>t</i> ăl	k'tōl	k'tōl	yik <i>t</i> ōl	kō <i>t</i> ēl	kā <i>t</i> ûl	349
2 Niphal	nik <i>t</i> ăl	hikkā <i>t</i> ēl	hikkā <i>t</i> ēl	yikkā <i>t</i> ēl	nik <i>t</i> āl		
3 Piēl	ki <i>tt</i> ēl	kă <i>tt</i> ēl	kă <i>tt</i> ēl	y'kăttēl	m'kăttēl		
4 Pual	kŭttăl	kŭ <i>tt</i> ăl	(none)	y'kŭttăl	m'kŭttāl		
5 Hiphîl	hik <i>t</i> îl	hăk <i>t</i> îl	hăk <i>t</i> ēl	yăk <i>t</i> îl	măk <i>t</i> îl		
6 Hophal	hŏk <i>t</i> ăl	hŏk <i>t</i> ăl	(none)	yŏk <i>t</i> ăl	mŏk <i>t</i> āl		
				1 3 6	1.1 (7)		

\* Unfrequent exceptions, in which the form with *Tsere* stands for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.

† The form of the Partep. with (\*) in the Sing. is doubtful (Isa. liii. 3).

† Verbs בון have u constantly, as דְּבָר.

## Vocabulary.

350 To be holy, קדשׁ, kādăsh.

To bend forward, קַּקּר, shā-kaph (in Hiph. to look).

To act prudently, שֵׁבֶל, sāchăl (in Hiph. to be wise, partcp. wise).

To hide; to treasure up, צָפַן, tsāphăn.

To hearken unto, בְשָׁבְ (in Hiph. with אָזָן, ōzĕn, ear = to prick up the ear to; to incline the ear to = attend to).

To hunger, רְעַב, rāvēbh (in Hiph. to cause to hunger; to starve).

To devise, הַשָּׁב, khāshǎbh.

Heaven, שָׁכֵיִים, shāmă'yim (constr. יִשָׁכֵיִי).

Doing; deed (of man, in a bad sense), עַלִילָה (ω), צַּלּוֹלְה (ψālăl).

Now, עַתַּה, צăttāh.

Profane, דְוֹבֶּך, khānēph (usually translated hypocrite).

Corn (separated from the husk), つユ (d), băr (bārăr, to separate).

Root, שֵׁרֶשׁי, shōrĕsh (pl. שֶׁרָשׁים, shŏrāshîm, with Kamets Khatuph instead of Khateph Kamets).

From above, מָמֵעֵל, mimmă-

From below, הַּתְּחָת, mittä-khăth.

To shame; to hurt, בַּלַם, cā-lăm (in Piēl).

A lamb, בֶּבֶשׁ, cĕ'bhĕs.

Wise; intelligent, מֵבִין, mēbhîn.

A prodigal, זוֹלֵל, zôlēl (partep. Kal).

Lot, גוֹרֵל, gôrāl.

Powerful, עצום, yātsûm.

To eat, אֲכַל, āchăl.

Flesh, אָשׁ, sh'ēr (decl. 1, a)

To strip (off); to flay, vyp, pāshāt.

## Exercise 33 (Hiphîl).

ו השחיתו התעיבו a) 2 יהוה משמים הְשָׁקִיף עַל־בִּנִי־אָדָם לִרְאוֹת הַישׁ מַשִּבִּילֹ דֹרֵשׁ אֵת־ אֱלֹהִים: 3 בְּנִי אָם מִצְוֹתֵי תִּצְפֹּן אִתְּדְ לְהַקְשִׁיב בָנִים הַקְשִׁיבוּ לְאִמְרִי פִּי לא־יַרעִיב יְהוָה גַּפָשׁ צַּדִיק: 6 בַּפֶּה חָנֵף יַשִּׁחִית רֵאָשׁ לְרֹאִשׁ מַשָּבִיר בַּר: 3 טוב יַנְחִיל 9 רצון־מֵלֶדְ לְעֶבֶר מַשִּבִּיל: 10 לֵב אַרַם יחשב הרפו: זו הנחיל אוֹתָם אֶת־הָאָרֶץ: 12 אַנֹכִי השמדתי את־האמרי מִפּגֵיהֶם: 13 נַאַשָּׁמִיד פָּרִיוֹ מפעל ושרשיו מתחת: יַעַקֹב יוֹ הַפָּרִיד יִעַקֹב 14 15 מדינים יַשְׁבַּית הַבּוֹרֶל ובין עצומים יפריד: 16 אַבָּלוּ שִׁאֵר עַבִּי וִעיֹרָם מַעלֵיהֶם הִפִּשִׁישוּ: 17 נוֹצֵר אוֹרַה בוּן מַבִּיו וִרֹעַה \* זוֹלְלִים יכְלִים אַבִיו: 1 hishkîthû hithyî'bhû yalî- 351 lāh. 2 Y'hōvāh mishshāmayim hishkîph yāl-b'nê-ādām, liraôth hayēsh măscîl dōrēsh ĕth-Elōhîm. 3 b'nî im mitsvothăi titspon ittāch, l'hăkshîbh lăkhöchmāh öznekhā. 4 yāttāh bhānîm hākshîbhû l'imrê phî. 5 lô yăryîbh Y'hōvāh ne'phĕsh tsaddîk. 6 b'phĕh khānēph yāshkhîth rēyēhû. 7 b'rāchāh l'rōsh māshbîr bār. 8 tôbh yānkhîl b'nē-bhānîm.

9 r'tsôn-më'lĕch l'yĕ'bhĕd măscîl. 10 lēbh ādām y'khăshshēbh dărcô. 11 hinkhîl ōthām ĕth-hāārĕts.

12 ānōchî hishmădtî ĕthhā°mōrî mipp'nêhĕm.

13 vääshmîd piryô mimmäyäl v'shŏrāshāv mittākhäth.

14 v'hăcc'sābhîm hiphrîd Yăy\*kōbh. 15 midyānîm yăshbîth hăggôrāl (p); ûbhên y\*tsûmîm yăphrîd. 16 āch'lû sh'ēr yămmî v'yôrām mēy\*lêhĕm hiphshîtû. 17 nōtsēr tôrāh bēn mēbhîn v'rōyĕh zôl'lîm yăchlîm ābhîv.

<sup>\* &#</sup>x27;One who feeds,' partcp. Kal.

(351) b) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to-cease. 6. We will separate the righteous. 7. Wisdom separates her children.

8. Write down the short Paradigms of שמד in Niphal and

Hiphîl.

9. Write down the short Paradigm of סַלַן in Piel.

## Vocabulary.

352 To cast (שָלֵיד, hishlîch.

To invade, lay waste, שָׁדַר, shādad.

To trouble (water by trampling in it), UDJ, raphas.

To be corrupt [תְּדֶיּן, shā-khăth (in Hiph. and Hoph. to be corrupted).

To stand, עַבֶּר, צַּamad (in Hiph. to make to stand; Hoph. to be set or placed: al. to be held up).

To mourn, אָבַל, ābhăl.

Grave, קֶּבֶּר, kĕ'bhĕr (decl. 6, a; but, with suffixes, kibhr-ĩ, &c.).

Branch, מֵצֵב, nētsĕr.

Gift: a bloodless sacrifice; a meat-offering, בְּנְרְחָה (ω), minkhāh (mānăkh, inus. to give).

A drink-offering, , ne'sech (decl. 6, as khe'ber); [nāsach, to pour out].

Rain, 亞獎克, gĕ'shĕm (decl. 6, as kĕ'bhĕr).

Corn, דְּלָן, dāgān (decl. 4, a); [dāgāh, to increase].

A fountain, מֵעָיָן, maັyyān.

Chariot, מֶּרְבָּבְה, mĕrcābhāh (from rāchābh, to ride on a horse, &c., or in a carriage).

Anger, সূত্র, ăph (for ĕnĕph from ānăph, to breathe: literally, nose): decl. 8.

To become dry; to be dried up, עָבָי, yābhēsh.

Strength, no. coakh (decl. 1).

To cleave, קַבַּק, dābhăk (partcp. Hophal, made to cleave, to adhere).

The jaws, מֵלְקוֹתְיִם, malcokha'yim (dual).

Ploughman, אַכַּרִים, iccārîm.

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## Exercise 34 (Hophal).

ו עליד השלכתי: *a*) מקברד י ואתה השלכת 2 מִנְחַה וַנְסֵדְ מִבֵּית יְהוֹה: 4 אָבַלָה אַדָמָה כִּי שָׁהַד דָנָן: 5 הָמִלַדְּ עַל־מֵלְכוּת: הַשְּׁיָן נִרְפָּשׁ וּמָקוֹר מָשְׁחָת 6 צַרִּיק מָט לִפְּנֵי רָשָׁע: 7 חַבֶּּלֶךְ הָיָה כִּיְעָמָר בַּמֶּרְכָּבָה: 8 יִהְיוֹ מְכִשְׁלִים לָפַנֶיד בִעָת אַפִּד: 9 יַבֵשׁ פתורש פחי ולשוני מדבק מַלִקוֹחָי: 10 וְהַבָּלְמוּ אָבָּרִים פִּי לא־הָיָה נַּשֶׁם בַּאָרֵץ: 11 הָאַנָשִׁים טֹבִים לָנוּ מִאֹד ולא הַכַלַמִנוּ:

- 1 Vālèchā höshlächtî.
- 2 v'ăttāh höshlăchtâ mikk ĭbhr'chā c'nētsĕr nithyābh \*.
- 3 höchräth minkhāh vānë'sech mibbêth Y'hōvāh. 4 ābh'lāh adāmāh cî shuddad dagan.
- 5 hömlāch Văl-mălchûth.
- 6 măyyān nirpās \* ûmākôr möshkhāth, tsăddîk † māt ‡ liphnê rāshāy. 7 hāmmĕ'lĕch hāyāh möyomād bămmĕrcābhāh. 8 yihyû § muchshālîm l'phanècha b'yeth app'cha.
- 9 vābhēsh căkhĕ'rĕs cōkhî, ûl'shônî mŭdbāk mălkôkhāi.
- 10 v'hŏchl'mû iccarîm cî lōhāyāh gĕ'shĕm bāārĕts (p.).
- 11 hāanāshîm tōbhîm lānû m'od v'lo hochlamnû.
- b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves. 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.

8. Write down the short Paradigm of שלקי in Hiphil and

Hophal.

\* 5, 2 [= fifth form of 2nd conj.: i. e. partcp. of Niphal]. † Supply 'so is' before tsäddik.

† מולם partep. Kal from מולם, to shake, to totter, to slip, &c.

& 'Let them be.'

(353) 9. Write down—

a) Who is buried with him. with them.

b) The graves in which they are buried.

c) The graves of the Gentiles.

d) He destroyed the cities of the Gentiles.

# CHAP. VIII. § 6. Hithpaēl.

- This conjugation prefixes to the Piel form kăttel (קמֵל) the syllable hith\*, which, like hin in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אָל, self.
- 355 The הת of the prefixed syllable הָת suffers the following changes:
  - a) When the first radical is a sibilant (ס, ץ, ש), it changes places with ה, as (from shāmăr) הַסְבֵּבל, to take heed, for הַסְבֵּבל, to be burdened, for הַחַסְבֵּל.
  - b) With 3, moreover, the transposed הוא is changed into the more nearly related D, as הַּצְטֵּהַק, to justify oneself, for הַתְצַהַּק.
  - c) Before the t-sounds (א, א, א), it is assimilated, e.g. הַבַּה, to converse; הְמַהַה, to cleanse oneself; הַתְּמֵם, to conduct oneself uprightly.

Sometimes assimilation takes place before 1 and 1; once before 7.

## The meanings of Hithpaēl.]

- a) Most frequently it is reflexive, but chiefly of Piēl, as התקרש, to sanctify oneself; התקרש, to gird oneself.
  - b) Then it means, to make oneself what is expressed by the first conjugation: hence, to

<sup>\*</sup> Chald. אָת, Syr. אֶת.

- conduct (show, imagine) oneself as such, to affect (356) to be such; properly to make oneself so and so, to act so and so: e.g. הֹתְתַבָּל, to make oneself great, to act proudly; הַתְּחַבָּם, to show oneself cunning, crafty.
- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. ābhāl (Kal), to mourn, is found only in poetry. Hithābbēl (Hithpaēl), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses reciprocal action (like Niphal), as הְּתְרֶאֶה, to look upon one another.
- e) More frequently it expresses what a man does indirectly to or for himself (comp. Niph.). It has then an active signification, and governs an accusative: e. g. מַשְּׁבְּשִׁה, exuit sibi (vestem); הַתְּבַּבְּי, solvit sibi (vincula). So, without the accusative, הַתְּבַּבְּי, to walk about for oneself (ambulare).
- f) It is but seldom that it is passive: e.g. הַּתְּפַקּר to be numbered, mustered.

The Perfect, as in Piel, has frequently Pathakh in the 357 final syllable, as הַתְּחַוֹּלְ, to be strengthened. Final Pathakh occurs also in the Infin., Imperf., and Imperat. (הַתְּקְנָישׁ, sanctify thyself). In pause these forms take Kamets, as

358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

				FURMS.			
		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partep, of Kal.
1	Kal	kā <i>t</i> ăl	kātōl	k'tōl	yik <i>t</i> ōl	kōtēl	kā <i>t</i> ûl
2	Niphal	nik <i>t</i> ăl	hikkā <i>t</i> ēl	hikkā <i>t</i> ēl	yikkā <i>t</i> ēl	nik <i>t</i> āl	
3	$Piar{e}l$	ki <i>tt</i> ēl	kă <i>tt</i> ēl	kă <i>tt</i> ēl	y'kăttēl	kă <i>tt</i> ēl	
4	Pual	kŭ <i>tt</i> ăl	kŭ <i>tt</i> ăl	(none)	y'kŭttăl	m'kŭ <i>tt</i> āl	-
5	Hiphîl	hik <i>t</i> îl	hăk <i>t</i> îl	hăk <i>t</i> ēl	yăk <i>t</i> îl	măk <i>t</i> îl	
6	Hophal	hŏk <i>t</i> ăl	hŏk <i>t</i> ăl	(none)	yŏk <i>t</i> ăl	mŏk <i>t</i> āl	
7	Hith- paēl	hith- kă <i>tt</i> ēl	hith- kă <i>tt</i> ēl	hith- kă <i>tt</i> ēl	yith- kă <i>tt</i> ēl	mith- kă <i>tt</i> ēl	

(The participles of verbs Lamed He end in -eh.)

#### Vocabulary.

359 To press; to be urgent with, בהב, rāhābh.

To despise [קלָה], kālāh.

To be weighty; to be honoured, בבר, cābhǎd (in Hithp. to show oneseif honoured; to boast oneself).

To lack, חַחַר, khāsăr.

To relax, רְפָּה, rāphāh (to hang down the hands, &c. Hithp. to relax oneself; to be slothful).

Service; work, מְלְאָכָה, m'lâchāh (lāăch).

To be known or recognised, התנכר, hithnaccer (nacar, inus. is to be strange: the notion of contemplating, recognizing, &c. comes from

that of looking at anything as strange).

To place [יַצַב], yātsăbh (in Hithp. to stand firm or upright).

Companion, friend, רֻע, reay.

Servant, slave, עֶּבֶר, yĕʿbhĕd (yābhăd, to work).

Possessor, lord, בַּעַל, bayal \*.

Work, בְּזְעֵלְל, măע⁴lāl (only in pl.) a, from עַלַל.

Pure, j or j, zāch or zăch.

Mean, קְשָׁךְ, khāshǔch (pl. קְשָׁבִּים); khāshǎch, to be dark.

Garment, בְּיִעִיל, m'vîl (māvăl).

\* Before an adjective or participle denoting quality, bayal denotes the possessor of the quality; so that it may be translated by 'one who is.' See Example 3.

## Exercise 35 (Hithpaēl).

1 הִתְרַפֵּס וּיְרַהַב רֵעֶיךּ: (۵)
2 מוֹב נִקְלֶה וְעֶבֶּד לוֹ
מִמְּתִבְּבֵּד וַחְסַר־לְחֶם:
3 נַמִּתְרַפֶּה בִמְלַאִּכְתּוֹ
אָח הוּא לְבַעַל מֵשִׁחִית:
4 נַמַ בְּמִעְלָלְיוֹ יִתְנַבֶּר־נְּעַר אָם־זַדְ וְאִם יְשָׁר פְּעֲלוֹ:
5 רַע רַע יאִמֵּר הַקּ'נֵה וְאֹזֵל אִי יִתְהַלָּל:
6 רְזִיתְ יִאָּמַר הַקּ'נֵה וְאֹזֵל לוֹ אָז יִתְהַלָּל:
6 חְזִית לוֹ אָז יִתְהַלָּל:
6 חְזִית לוֹ אָז יִתְהַלָּל:
6 חְזִית מְלָכִים יִתְיַצְּב בַּל־יִתְיַצֵּב מַלְיִנִים יִתְיַצְּב בַּל־יִתְיַצֵּב לְּכִּים יִתְיַצְּב בַּל־יִתְיַצֵּב לְּכִּתִי וְהִתְּפְּרְדוּ בָּלִּל לִּבְּתִי וְהִתְּפְּרְדוּ בָּלִּל עִצְיוֹנִי צִּבְּתְעִנְיִנִי וְיִתְפְּבְּתִי וְהִתְּפְּרְדוּ בָּלִי עִנְיוֹ: 3 וַיִּתְפַּתְּעוֹ אָשֶׁר עָלָיו:

1 hithrappēs û'r'habh rēyè- 360 chā. 2 tôbh niklĕh v'yĕ'bhĕd lô, mimmithcăbbēd văkhasărlākhĕm. 3 găm mithrappĕh bhimlächtô ākh hûª l'bhayal mäshkhîth \*. 4 găm b'măyalālāv yithnăccer-nāyar, imzăch, v'im yāshār pŏyalô. 5 ray, ray yomar hakkoneh v'özēl lô āz yithhăllāl (p). 6 khāzîthā îsh māhîr bimlăchtô liphnê-m'lāchîm yithyătstsābh (p), băl-yithyătstsēbh liphnê khashuccîm. 7 cămmăyim nishpăchtî v'hithpār'dû cŏl-Vătsmôthāi. 8 văyyithpăshshēt Y'hônāthān ĕthhămm'Vîl sher Valav.

b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (inf. constr. with).

#### Chap. IX. Verbs with Gutturals.

## § 1. Verbs with Pe guttural.

The gutturals usually take a *Khateph* (36) instead 361 of simple *Sh'va*; a peculiarity which causes several

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(361) changes in those forms of the verb in which one of the radical letters would regularly take Sh'va.

362 For verbs with a guttural for their Pe (or first radical), the following are the principal changes:

- a) Where the first radical of the regular verb would take a Sh'va (without any preformative), a Khateph is substituted: usually (-:) Khateph Pathakh. Thus in the perfect of Kal the 2nd persons plural become (יְּעָבוֹרָהֶּלֶם (יִהָּוֹן).
- b) In the forms that take a preformative, the first radical of the regular verb takes silent Sh'va, and closes the syllable. In a verb Pe guttural the preformative usually retains the same vowel that the preformative of the regular verb has, and places the Khateph of the same sound under the first radical. Thus for prove we should have
- c) Since, however, i and u have no Khateph of their own sound, the Khateph of the same class (60, 61) is used: i. e. the Khateph of the e-sound (Khateph Segol) for i; that of the o-sound (Khateph Kamets) for o: and the vowel of the preformative is changed into the short vowel from which the Khateph is derived. (See Paradigm E.) Hence the changes will be (if we take \$\pi\$ for the first radical and \$\pi\$ for the preformative of the verb Pe guttural):

Regular Verb.

hăk- hik- hŏk- hŭk- הָּקְ הָהָּ הָהָ הָהָ

Verb Pe guttural.

364 Sometimes, however, the first radical (especially if  $\Pi$ ) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:

e. g. תַּחְמֵּהׁ (tăkhmōd, not tikhmōd), יַּחְבֵּשׁ (yĕkh- (364) băsh). Niph. נְּהְפַּךְ (nĕhpăch), to change oneself; Hiph. הַחְסִיר (hĕkhsîr), to cause to fail.

The pupil should observe that the characteristic ni-, hi- of 365 Niphal and Hiphil passes, respectively, into ne, he in verbs Pe Guttural.

When an accented afformative (î, āh, û) is added 366 to forms like אָעָמֵר יִעָמֵר, the last vowel becomes moveable Sh'va, and the Khateph of the guttural is changed into its homogeneous short vowel: יַעְמֵר (yayamdû); so יַעְמִרר (yayamdû); so יַעְמִרר (yayamdû); so יַעְמִרר saken.

There is, however, also a harder form that changes 367 the Khateph into Sh'va: e. g. יֶחְיָּבְלּלּ; but also יֶחְיִּבְלּלּ; but also

Of the *Infinitive*, *Imperative*, and *Imperfect* of Ni- 368 phal, where the first radical would regularly be doubled (hikkātēl, yikkātēl), this doubling is omitted, but compensation made for it by using Tsere for the vowel of the preformative עַמָּר (yēyāmēd).

- a) In the *Imperative* the vowel of the guttural is often changed 369 into Segol.
- b) The Imperfect A begins regularly with the vowels  $e^{-\epsilon}$  ( $\overline{\cdot};\overline{\cdot}$ ), or (with the hard combination)  $e^{\epsilon}$  ( $\overline{\cdot};\overline{\cdot}$ ). In verbs Imperfect O the pointing  $e^{-\epsilon}$  ( $e^{\epsilon}$ :  $e^{\epsilon}$ ) is rare.
- c) In Hiphîl and Hophal, Vav conversive of the Perfect, by throwing forward the tone, causes a change of accent, and then e\_e(v.v.) is changed into a\_a (-v.-).

Thus הָעֶמֵרָתְ becomes וְהַעֲמֵרָתְ (hēvemadtā, v'hāva-madtā).

d) In the Perfect of Hiphil e\_ is sometimes changed into e\_a, and in Perfect of Hophal o\_ into o\_a (;;; into -;;, and \(\frac{1}{2};\); into -;;); the short vowel, supported by Metheg, being extended into the long vowel of the same class.

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# Table of the tense-roots and normal forms of אָמַד, to stand.

		siunu.		
	Kal.	Niphal.	Hiphîl.	Hophal.
·	yāmăd yām'dāh yªmădtĕm'	nĕyºmăd (תְּיִּיִּיִּיּ) nĕyĕmdāh nĕyºmădtî	hĕy°mîd ( <del>;;;;;</del> ) hĕy°mîdāh hĕy°mădtî	höv°mäd hövömdāh, höv°mädtî
Infin. constr. absol.	ソªmōd ソāmôd	hē្ឋāmēd naัษªmôd	hăyamîd hăyamēd	hŏy∘măd
Imperat.	ע <sup>a</sup> mōd Vimdî	hēyāmēd hēyām'dî	ha amēd ha amîdî	(wanting)
	khªzăk khizkî			
Imperf. A)	yăyamōd tăyamōd tăyāmdî(2f.) ĕyamōd (1) tăyamōdnāh (or)	ēyāmēd (1)	yăy¤mîd tăy¤mîd tăy¤mîdî ăy¤mîd tăy¤mēdnāh	yŏvºmăd tŏvºmăd tŏvŏmdî ŏvºmăd tŏvºmădnāh
B)	yäkhmōd täkhmōdî			
	yĕkh°zăk tĕkh°zăk tĕkhĕzkî ĕkh°zăk tĕkh°zăknāh			
Partep. act. pass.	. Võmēd Vāmûd	nĕy°mād	măy•mîd	mŏyºmād

Verbs Pe Guttural (not including those with Pe Aleph).

371	To walk	hālăch הַלַּדְּ	To kill, to slay	hārăg הַרַג
	To cast out or away	אַדְרַ hādăph	be dried up, to	אַרַב khārābh
	To overthrow, ruin	הְפַּהְ hāphăch	be desolate  To devise	אָב khāshăbh
	To break down, destroy	hārăs הָרֵס	To desire, to covet	גוֹבֶר khāmăd

Desire

Trouble, distress

א דונה khānăch עבש khābhăsh (371) To bind up To train up א חרל khādăl To cease, to To search out, WOT khāphas forbear explore א חלה khālaph To pass by \* עמד vāmăd To stand khāmăl חמל To pity, to זעַע עַבּדּăch To dispose, to spare set in order א דולץ khālăts † To draw out To be deep [עבוק]vāmăk א חוק khāzăk To be strong, עבר vābhăr To pass (a violent river, &c.) To gird א חגר khāgăr [עוַר] Vāzăr To help אושה khāshāch To be dark To surround t עמר עמר vātăr חסר khāsēr To want עצר] vātsăr To shut To be ashamed [הפר] khāphăr עוֹב Vāzăbh [חַקר] khākăr To leave To search kināh (decl. 12, b); kinnēa (Piēl), to be **Jealousy** קנאָה jealous. khēmāh (decl. 11), for y'khēmāh ( $\omega$ ) Heat, rage חמה fr. yākhăm. Man (vir) gĕ'bhĕr (also husband, warrior); gābhăr, to be strong. nākām (decl. 4, a); nākām, to avenge. Vengeance נקם

Enemy מְיֵבּב ôyēbh (properly [5, 1] fr. āyǎbh, to hate).

A charge משמרת mishmĕ′rĕth (a); shāmăr, to keep.

hăvvāh (hāvăh, to breathe; to be).

tsārāh (dω); tsārăr, to tie up.

Maid-servant המה āmāh (irr.).

הוה

צרה

Ox shôr (pl. sh'vārîm), decl. 1.

To vow נַרַר nādăr.

Gain, profit בַצַע bĕ'tsaŭ (bātsaŭ, to break; to gain).

As, according as בַּאָשֶׁר (= lit. as what, secundum id quod).

<sup>\*</sup> Piēl = to change, as a garment; Hiph. to change. † Niph. to be delivered. 
‡ Piēl, to crown.

(371) River, the Nile

יאר y'ôr.

By

פֿגצָל ētsĕl.

Young cow

pārāh.

City

עיר (pl. ערים, vārîm).

End, limit

קצה kātsĕh.

Boundary,

g'bhûl (gābăl, to bound).

#### Exercise 36.

[Sentences with ‡ prefixed, are not complete sentences.]

קנאה 1 ויאמר מפניד 6 לא־עובתם את־ ושִׁמַרִתֵּם אֵת־ משמרת מצות יהוה הנער לעזב את־אביו: ולא אַעַזב אָת־עַפִּי יִשְּׁרָאַל: 1 kināh khamath-gābher (p), v'lō yăkhmôl b'yôm nākām. 2 lō yărVîbh Y'hōvāh nĕphĕsh tsăddîk; v'hăvvăth r'shāyîm yĕh'dōph. 3 tsăddîk mitstsārāh někhelāts(p). 4 väyyöměr Shāûl b'rữchîm ăttĕm lăYhōvāh cî khamăltem yālāi. 5 † lăhadoph ĕth-cŏl-ōy'bhèchā mippānèchā că\*shĕr dibbĕr Y'hōvāh. 6 lō-Yazăbhtĕm ĕth-akhêchêm zĕh yāmîm rābbîm Jäd häyyôm hăzzĕh; ûsh'märtëm ĕth-mishmë'rĕth mitsväth Y'hovah Elohechem. 7 lo yûchăl † hănnă'yăr lăy"zōbh ĕth-ābhîv. 8 v'shāchăntî b'thoch b'nê Yisrael; v'lo ĕyezōbh ĕth-yămmî Yisrāēl.

<sup>\*</sup> Other reading: בָּרוּכִים.

<sup>†</sup> From yāchăl, to be able (5, 4).

הָחֶרִים אֵת כַּל־ 11 הַתַּרָם אתם לא־תכרת ברית: 12 לא־תחמד אשת רעד ועבדו ואמתו ושורו וחמרו וכל אשר לֵרֶעֶד: 13 חַנֹדְ לַנַער על־פּי 14 כֵּי תַחְדַּל לנדר לא־יהיה\* בד חטא: 15 וגם בירושלם הלוים והכהנים ומראשי 16 מה־בצע נהרג את־אחינו: הָאָרֶץ וַיִּפָּתַח יוֹסֵף אֵת־כַּל־ אשר בהם† וישבר למצרים וַתַּעֲמֹדְנָה בָּ אֵצֵל הַפַּרוֹת שפת היאר: 19 ואת־ אתו

9 nāhār yĕkherābh v'yābhēsh. (372) 10 vîhôshŭăy hĕkherîm ēth cŏl-yōsh'bhê hāyāi. 11 hăkharēm tăkharîm ōthām lōthichroth lahem b'rîth. 12 lothäkhmöd esheth reve'cha v'yăbhdô văamāthô v'shôrô văkhamorô v'chol asher l'rē-Vě'chā. 13 khanoch lännavar Văl-pî dărcô. 14 cî thĕkhdăl lindor lo-yih'yĕh bh'chā khēta. 15 v'gām biyrûshālăim heymîd Y'hôshāphāt min-hăll'viyyîm v'hăccōhanîm ûmērāshê hăābhôth l'Yisrāēl l'mishpăt Y'hōvāh v'lārîbh. 16 măhbětsăy cî năharog ěth-ākhînû? 17 v'hārāyābh hāyāh yăl cŏlp'nê hāārĕts; vāyyiphtăkh Yôsēph ĕth-cŏl-ashĕr bāhĕm văyyishbōr l'Mitsrăyim văyĕkhezăk hārāyābh b'ĕrĕts Mitsrā'yim (p). 18 văttăyamod'nah etsel hap-

pārôth yal s'phath hayôr. 19 v'ēth-hayam heyebhîr othô leyarîm miktsēh g'bhûl-Mitsrayim v'yad-katsēhû.

b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shall not covet thy neighbour's house. 4. He will not desert his people.

<sup>\* &#</sup>x27;There shall not be.'

<sup>† &#</sup>x27;Every thing in which there was corn.'
The nom. is a fem. noun pl. (the cows).

(372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye (f.) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones (m). 11. Ye (m.) shall not covet your neighbours' vine-yards. 12. By coveting. 13. From deserting. 14. Being coveted (f.). 15. I will not desert this city. 16. Will ye (f.) desert these great cities? 17. A man shall leave his father and mother.

### Chap. IX. § 2. Verbs Ayin Guttural $(g^2)$ .

- 373 1. a) The middle radical, being a Guttural, of course, takes a Khateph where in the regular verb it has Sh'va. This is almost always =:, except after ŏ, when it is naturally =:.
  - b) This rule holds good also of those persons of the *Imperative of Kal*, where the *second radical* of the regular verb has *Sh'va*. The guttural then takes =:, and the preceding vowel *conforms to it*; that is, is =.

Regular. Ayin Guttural. kit'lû (קַטְלָרוּ) săyadû (קַטָּלָרוּ)

- 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has  $\check{a}$ : but the *Infin. constr.* retains the o (the retention of which in *Imperf.* and *Imperat.* is a rare exception).
- 375 3. In the heavy (or dageshed) conjugations (Piēl, Pual, Hithpaēl) the general rule for compensation would require a lengthening of the vowel, to compensate for the Dagesh, which the guttural should have, if it could.

#### But—

- a) After  $\div$ , the characteristic Dagesh is usually uncompensated in the case of  $\pi$ ,  $\pi$ , and  $\mathcal{Y}$ , and sometimes in that of  $\aleph$ . The Dagesh thus omitted is said to be implied or implicit (Dagesh implicitum).
  - b) After -, the Dagesh is always merely implied.
  - c) After , we find both (1) Dagesh implied, and

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- (2) a compensation of the Dagesh by a lengthen- (376) ing of the vowel in  $\pm$ .
- d) Middle I always requires the compensation: i. e. a lengthened vowel.

	Perf.	Infin. constr.	Imperat.	Imperf.	Partcp.	
1 Kal	shākhă <i>t</i>	sh'khōt	sh'khăt	yishkhăt	shōkhē <i>t</i>	377
2 Niph.	nishkhä $t$	hishshākhē <i>t</i>	hishshākhē $t$	yishshākhē <i>t</i>	nishkhāt	
3 Piēl	bērēch	bārēch	bārēch	y'bhārēch	m'bhārēch	
4 Pual	bōrăch	bōrăch	(none)	y'bhōrăch	m'bhōrach	
5 Hithp.	hithbā- rēch	(as perf.)	(as perf.)	yithbārēch	$ mithb\bar{a}rech $	

Past Partcp. of Kal, shākhût.

(NORMAL FORMS.)

Kal.

But besides Perf. Piēl bērēch, such forms occur as zivăm, 378 bērāch, cīkhēsh.

Ninhal.

	11400	_	Picari		
Perf.	shākhª <i>t</i> āh	nishkhªtāh	nishkhª <i>t</i> āh		
Imperat.	sh'khăt, shăkhatî	hishshākhē	it, hishshākhatî		
Imperf.	yishkhăt, tishkhatî	yishshākhēt, tishshākhatî			
	$Piar{e}l.$		Pual.		
Perf.	bērēch (bērăch), bēr ziyăm, ziyamāh cikhēsh, cikhashāh	'cāh	bōrăch ( <i>reg</i> .) zŭyăm, zŭyªmāh		
Imperat.	bārēch, bār'chî z'yōm, zăyamî	}	(none)		
Imperf.	y'bhārēch (reg.)		y'bhōrăch (reg.)		

(In the other conjugations, the only change to be remembered 380 is the regular one of using a *Khateph*, when the middle radical would regularly have *Sh'va*.)

y'zăyem, t'zăyamî, t'zăyamnah y'zŭyam, t'zŭyamî

N 2

#### Vocabulary.

381 To hunger, בעב, rāvēbh. To mock, לַעַג, lāvăg. To slide, מַעַד, māyad. To slay, טְחָשׁ, shākhăt. To loathe, בעל, gāvăl.

To work, פֿעל, pāyăl.

To taste, Oyo, tāyam.

To oppress, לְהֵץ, lākhăts. To laugh, {בְּחַלְ, tsākhăk. עַחַק, sākhăk\*.

To cry, אָעַק, zāvăk. צעַק, tsāvăk.

To choose, בחר, bākhăr.

To traffic, סחר, sākhăr.

To wax hot, בער, bāyăr.

To be shaken, רעש, rāyash.

To be large, רַחַב, rākhăbh †.

To dash, מְחַה, mākhăts.

minister (as a priest), (בהן, in Piël, כהן, cihēn f. To be clean, מהר, tāhēr §.

To rebuke, בַּעָר, gāyăr.

Virgin, בתולה, b'thûlāh.

Daughter, na, băth.

To form, 73, yātsăr.

Leviathan, לויתן, livyāthān.

A ship, אניה, aniyyāh (decl. 10).

A step, צעד, tsa'yad (decl. 6, d).

Ancle, קרסל, kărsōl.

Ancles (dual), קרסלים, sŭllă'yim.

Head-dress, turban, ついら, p'ēr (decl. 1, a), but pl. constr. pā\*rê.

Bridegroom, חתן, khāthān, (decl. 4, c).

\* In Piel, to play, to sport.

† In Hiphîl, hirkhîb, to enlarge.

† Also = to make splendid; al. to adjust. § In Piël = to cleanse, to purify.

#### Exercise 37.

a) ויספר אל־אביו ואל־ 1 אחיו ויגער־בּוֹ אביו וַיּאמר לוֹ מַה הַחֲלוֹם הַנֶּה אֲשֶׁר 2 ותרעב כל־ארץ חלמת: מַצְרֵים ויַּצָעק הַעָם אֵל־ פרעה לקחם: 3 ואתה תשחק־למו תלעג לכל־בּוֹיִם: 4 שַׁם לְוַיַתַן זָה ז ואם רע לנו אנשים: בעיניכם לעבד את יהוה בחרו לכם היום את־מי תעבדון אם את־אלהים אַשֶּׁר־עַבִּדוּ אַבוֹהֵיכֵם אֲשֵׁר האמרי אשר אתם ישבים בּאַרָצָם וָאַנכִי וביתי נעבר את־יחוה: 8 מַעַמַה כִּי מוֹב סַחרַה: 9 היתה כאניות סוחר: 78 11 מעדו קרסלי:

1 văy'săppēr ĕl-ābhîv v'ĕl- 382 ĕkhāv văyyigyar-bô 18 ābhîv văyyōmĕr lô, māh hăkhalôm hăzzĕh \*shĕr khālāmtā (p)? 2 văttir y abh col-e'r ets Mitsră'yim văyyitsyak hayam ĕl-Păryōh lăllā'khĕm (p). 3 v'ăttāh Y'hōvāh tiskhăk lāmô; tilyag l'chol-gôyim. 4 shām² livyāthān zĕh11 yātsărtā l'săkhĕk-bô \*. 5 cēn-īsh rĭmmāh ĕth-rēvēhû v'āmar halô m'sakhēk anî? 6 b'khặr-lānû anāshîm. 7 v'im rău b'uênêchĕm lăvahhod ĕth-Y'hovāh băkarû lāchĕm hǎyyôm ĕth-mî thăyabhodûn, im ĕth-Elohîm asher-Vabh'dû abhôthêchem \*sher beye'bher hannahar, v'im ĕth-elōhê hāemorî [the Amorites] ashër attëm yosh'bhîm b'artsam; v'anochî ûbhêthî năvabhod ĕth-Y'hovah. 8 tāvamāh cî tôbh săkhrāhh. 9 hāy'thāh† cāaniyyôth sôkhēr. 10 tärkhībh tsävadî thäkhtāi v'lōª māyadû kărsŭílāi. 11 ăch

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<sup>\*</sup> Or אָשַׁהֵק, Tsere being changed into Segol on account of Makkeph: אָבַ, in it, i. e. in the sea.

† She was, 3rd sing. form of hāyāh.

אֶלהִים יִמְחַץ ראש אֹיִבְיו (382)

קִּדְקֹּד שֵּעֶר מִתְהַלֵּדְּ
בְּאֲשָׁמְיו: 12 תִּמְחַץ רַנְּלְדְּ
בְּאֲשָׁמְיו: 12 תִּמְחַץ רַנְלְדְּ
בְּאֲשָׁמְיו: 13 תִּמְחַץ רַנְלְדְּ
מִגְּהוּ: 13 הוּא אֲשֶׁר פָּהֵוּ
בַּבִּית אֲשֶׁר־בְּנָה שִׁלֹמה
בַּבִּית אֲשֶׁר־בְּנָה שִׁלֹמה
בְּבִירוּשָׁלֵם: 14 כֶּחְתָן יִכַהֵוּ
בְּאַר: 15 וְחֶה הַדְּבָר אֲשֶׁר
בְּאַשֶּׁה לְהֶם לְקַהֵּשׁ אֹתָם

Elōhîm yimkhăts rōsh ōy'bhāv kŏdkōd sēJār mithhăllēch băashāmāv. 12 timkhăts răgl'chā b'dām l'shôn c'lābhê'chā mēōy'bhîm minnēhû \*. 13 hûa ashēr cihēn băbbăyith ashēr—bānāh † Sh'lōmōh biy'rûshālēm. 14 cĕkhāthān y'căhēn p'ēr. 15 v'zĕh hāddābār ashēr tāJasĕh ‡ lāhēm l'kāddēsh ōthām l'chāhēn lî.

Parse the following forms, and explain their formation.

יִּמְתַר: מָתַר: לְמַתֵר:בִּית יְהנָה: מָתַרְּגִּי מְמַתֵּר: מַתֵר: וַיִּמִּתְרוּ: הִשָּׁתֵר:

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (m.). 3. Playing (partcp. f. sing.). 4. I will choose their ways. 5. Thou (m.) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (f.) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (m.). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (m.) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke 18 the lad.

<sup>\*</sup> From it = some of it: I'shôn is nom., and the verb 'shall get' is to be supplied (Hengstenberg.).

† Built.

† Thou shalt do.

#### Chap. IX. § 3. Verbs Lamed Guttural.

In these verbs either

Kal.

- a) the final syllable keeps its regular vowel, with 383 furtive Pathakh under the guttural:
- b) or the final syllable exchanges its regular vowel for Pathakh.
- a) 1, 6, 1 (the strong immutable vowels are always retained).
- b) ō is retained in the Infin. constr.
   ō (being merely lengthened by the tone) is changed into ă in the Imperat. and Imperf. of
- c) 1. ē (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into Pathakh.

2. Usage, however, makes a distinction in these forms: thus

In the Partop. Kal and Piēl מַשֵּׁלֵח is the exclusive form, and the full Pathakh first appears in the constr. state מַשַּׁלַח שָׁלַח.

In the Imperf. and Infin. Niph., and in the Perf. Infin. and Imperf. Piēl, the form with ă is employed at the beginning and in the middle of a period; that with ===, at the end, and in Pause: e. g. יְבָרֵע it is diminished, and יִבְּרֵע; יִבְּרֵע he cleaves, and יִבְּרֵע; to swallow. It may further be observed that the Infin. absol. retains Tsere, the Infin. constr. does not.

The guttural here has simple Sh'va, whenever the 384 third radical regularly takes it (because being Sh'va quiescent it can remain under a guttural): e. g. בְּחַלֵּשָׁ. But in the second fem. sing. of the Perf. a helping-Pathakh takes its place: e. g. בְּחַלָּשָׁ.

385 [A compound Sh'va (or, Khateph) occurs in (1) a few examples of plur. 1 of Perf. when the tone is thrown forward; (2) before the suffixes chā, chēm, chēn].

			1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.
386	1	Kal	shālăkh	sh'lōăkh	sh'lăkh	yishlăkh	shōlēăkh
	2	Niphal	nishlăkh	hishshā- lăkh	hishshā- lăkh	yishshālăkh	nishlākh
	3	$Piar{e}l$	shilläkh	shăllăkh	shăllăkh	y'shăllăkh	m'shallēăkh
	4	Pual	shŭlläkh	shŭllăkh	(none)	y'shŭlläkh	m'shŭllākh
	5	$Hiph {\it \'il}$	hishlîăkh	hăshlîăkh	hăshlăkh	yăshlîăkh	măshlîăkh
	6	Hoph.	hŏshlăkh	hŏshlăkh	(none)	yŏshlăkh	mŏshlākh
	7	Hithp.	hishtăl- lăkh	hishtăl- lăkh	hishtăl- lăkh	yishtälläkh	mishtăl- lēăkh

Partep. Pass. of Kal, shālûăkh. Infin. absol. (Kal), shālôăkh; (Niph.), nishlōăkh; (Piēl), shāllēăkh; (Hiphîl), hashlēăkh.

Kal Perf. shālākh, shālākhāt (2 f.); and so in the other conjugations, -ākhāt for ākht.

Imperat. sh'lakh, shilkhî, &c.

Imperf. nishläkh, tishläkh'nāh; and so in the other conjugations, -akhnāh.

Hiphíl Imperf. yashliakh, tashlikhi, tashlakh'nah.

#### Vocabulary.

387 To forget, שֶׁכֶה, shāchăkh.

To hear, שַׁמַע, shāmäν.

To forgive; to pardon, סְלַח, sālakh (with ל).

To be satisfied, שַׂבַע, sābhăי \*.

To swear, שָבַע, shābhay †

(prop. by seven victims).

To sacrifice, תַבַּוֹ, zābhakh.

To expire, בוע, gāvay.

To devour, בלע, bālav.

To sow, plant seed, זַרָע, zārăy.

To slay, מַבַּח, tābhakh.

To bud, תַּבֶּר, pārākh.

To rend, קרע, kāray.

To open, TID, pāthakh.

\* In Hiphîl, to make satisfied; to satisfy.

† In Niphal, to bind myself by oath; to swear, promise with an oath.

Good (or ill) deed; benefit, קנורל, g'mûl (decl. 1).

Iniquity, אָרוֹן or עָרוֹן, צּavôn or צֹּמעׁ, צֹמּ

Diseases, תַּחְלוּאִים, tăkhlûîm (khālāh, to be sick).

Eagle,  $\dot{\vec{y}}$ , nĕ'shĕr (decl. 6, a), pl.  $\dot{c}$ . nishrê.

Youth, נעורים, n'yûrîm.

To look, לְשַׁקְף, shākăph \*. נְבַטְ, nābhăt.

Groaning, אַנְקְה, anākāh (constr. ĕnkăth).

Prisoner, אָסִיר, asîr (āsăr, to (387) bind).

Thin, דַּק, dăk (f. דָּקָה, dăkkāh).

Full, בְּלֵבְאָה, mālēa, f. בְּלֵבְאָה (mālēa, to be full).

Rank, luxuriant, בָּרִיאָ (pl. f. הַבְּרִיאָת); bārā, potuit.

Ears of corn, שָבַּלִים, shibbolim.

Vine, בָּפֵן, gĕ'phĕn.

Vine-shoots, שָׁרִינִם, sārîgim. Pit, קוֹם, bôr (bûr, to cleave),

Pit, 712, bor (bur, to cleave) pl. borôth.

Height, מַרוֹם, mārôm.

- 1. The word 'ye' is twice construed 'mouth' in the English 388 Bible. Gesenius construes it 'age;' the Septuagint, '(thy) desire' (ἐπιθυμίαν).
- 2. המותה, t'mûthāh (death, from māvěth), only in ben t'mûthāh, a child of death = one who is condemned to die.

#### Exercise 38.

בְּרָכִי נַפְּשִׁי שֶּת־יִהֹוָה (מּ בְּלִיתִּיְבִּיֹחִ בְּלֹינִי בְּלִיתִּשְׁבִּחִי בְּלֹינִי בְּלֹיתֵּאַ בַּשְׁבִּיתַ בְּלֵיתְּיַנְיִי בְּמוּשְׁבִּיתַ לְכָל־תְּחְבִּישׁ בַּנְּשֶׁר בְּמוּבְ עָבְיִרְ תִּתְחַבִּישׁ בַּנְּשֶׁר בְּעִיּרִי:
 בְּמוֹב עֶבִיךְ תִּתְחַבִּישׁ בַּנְּשֶׁר בְּעִיּרְיִכִי:
 בְּמוֹרְיִכִי:

l bār'chî năphshî ĕth-Y'hōvāh, 389 v'ăl-tishc'khî cŏl-g'mûlāv: hăssōlēākh l'chŏl-Yavônēchî; hārōphēa\* l'chŏl-tăkhalûā-y'chî: hămmăsbîāy băttôbh yĕdyêch; tithkhāddēsh cănne'shĕr n'yûrāy'chî. 2 cîhishkîph mimm'rôm kŏdshô

\* In Hiphîl.

<sup>†</sup> Who healeth, rophe", partcp. Kal act. of rapha.

מִמְרוֹם קַדְשׁוֹ יְהוָה משׁמִים (389) אֶל־אֶרֶץ הִבִּים: לִשִּׁמֹעַ אֶנְקַת אָסִיר לְפַּהֵׁחַ בִּנִי תְמוּתָה: 3 וַתִּבְלֵעְנָה הַשָּׁבָּלִים הַדַּקוֹת אֵת שֶׁבַע הַשַּׁבָּלִים הַבַּרִיאוֹת וָהַמְּלֵאוֹת: 4 מִבֹחַ מַּבַח: יבַנֶּפֶן שׁלשָה שָׁרִינִם וְהִיא 5 כפרחת: 6 וַיַשַב ראובו אַל־הַבּוֹר וְהַנָּה אֵין־יוֹסֶף בַּבּוֹר וַיִּקְרַע אֵת־בְּנַדְיו: Y'hōvāh; mishshāma'yim ĕl-ĕ'rĕts hibbît; lishmōay ĕnkăth āsîr, l'phăttēăkh b'nê th'mûthāh. 3 văttibhlăy'nāh häshshibbolim häddäkkôth ēth shebhau hashshibbolîm hăbb'rîôth v'hămm'lēôth. 4 t'bhōăkh tĕ'bhăkh. 5 ûbhăggĕ'phĕn sh'lōshāh sārîgim v'hîa ch'phōră'khăth. 6 väyyāshābh R'ûbhēn ĕlhăbbôr v'hĭnnēh ên-Yôsēph băbbôr; văyyikrăy ĕthb'gādāv.

b) 1. And Joseph took an oath of the children of Israel. 2. The land which Elohim swore to Abraham, to Isaac, and to Jacob. 3. And Jacob expired. 4. He will offer-sacrifices. 5. I have planted the house of Israel. 6. Every herb seeding seed. 7. Ye shall sow the land. 8. Ye shall not sow the land. 9. Seed is sown. 10. The seed sown. 11. I have sown my seeds. 12. To sow seeds. 13. Thou wilt sow thy land. 14. The opened door. 15. I will open the door. 16. Opened (fem. sing.).

#### Chap. X. § 1. Use of the Accents as Stops \*.

(Before the pupil proceeds to the Weak Verbs, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

In the Hebrew Bible the verses are usually divided 390 into two major divisions. The end of the whole verse is marked by Silluk with two dots (:) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

<sup>\*</sup> From Dr. McCaul's Primer.

#### GENESIS i. 1.

b'rēshîth' bārā' Elōhîm 391 בראשית בְּרָצ אֵלֹהִים b'rēshîth' bārā' Elōhîm 391 in the beginning created God êth hǎsh-shāmā'yim v'êth hāā'rĕts the heavens and the earth

#### PSALM ii. 1.

לְבֵּיה רְגָשׁרְ גוֹיִם lām'māh rāg'shû' gôyim'? wherefore rage peoples
: יְלֵאָבִּים יֵהְבּּרְרִיקְיִים מוֹ'ummîm yĕh'gû-rîk? and nations imagine vanity

#### PSALM iv. 5.

rigzû v'ăl tĕkhơtāû
be troubled and not sin
imrû bhilbhăbhchĕm yăl-mishcăbhspeak in your heart upon your bed
chĕm v'dōmmû. sĕ'lāh.
and be still. Selah.

#### PROVERBS x. 1.

mishlê Sh'lōmōh the proverbs of Solomon
bên khāchām y'sămmākh ābh a son wise rejoiceth a father

nbhên c'sîl tûgăth and a son foolish the heaviness immô
of his mother

The lesser subdivisions are marked by the dis-392 tinctive accents of less power, as in Gen. i. 1. In the beginning, God created. After the word beginning there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בראשית is separated from the following word בראשית, whereas this word בראשית has a conjunctive accent, because the verb is naturally connected with its nominative באלהים has again a distinctive, which separates it from the following word. It might appear that a

- (392) pause after the word God is misplaced; but it is the strictly logical division of the sentence. 1. The fact of creation. 2. The things created. It also lays the emphasis upon God as the Creator. In the beginning, created God—the heavens, and the earth. In the second example, the verb and nominative are connected in the same way by a conjunctive accent. But in the second member, the similar connection between the verb and accusative is noted by a line between the words, which is called Makkeph. In this case the first word has no accent. The small perpendicular line to the left of the Segol is called Metheg (48), and shows that ' is a separate syllable.
  - 393 In placing the accents, the first step is to place the Silluk at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the Athnakh, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of Silluk, though his immediate domination extends only to Athnakh. The dominion of Athnakh extends to the beginning of the verse. The nearer any minor distinctive is to Silluk or Athnakh, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. SILLUK has next to it Tiphkha, then Zakeph. ATHNAKH takes next to it Tiphkha, then T'bhir, then Zakeph, then Segolta. Segolta takes Zarka R'bhia. Zakeph takes Pashta, R'bhia, &c.

394 The Conjunctives or Servants are also subject to rule, according to which they have their peculiar masters—

Mercha serves {	Silluk Tiphkha Pashta Zarka T'bhir
	Mercha serves

Darga serves T'bhir. Kadma serves Geresh.

#### Esther vi. 1-4.

א בלילה ההוא נדדה שנת הַמֵּלֵדְ וַ יֹּאמֵר לְהַבִּיא אֶת־ הַיָּמִים וַיִּהְיִוּ נִקְרָאִים לִפְּנֵי הַמַּלַדְ: ויִּמַצא כתוב אשׁוֹ הסף אשר אחשורוש: ויאמר בא לחצר לַמַּׁלֶדְ לִתְלוֹת אֶת־מַרִּדְּבֵי על־העץ אשר־הכיז לו:

1 Băllă'y'lāh hăhûª nād'dāh sh'năth In the night the same fled the sleep hămmë'lëch väyyō'mër l'hābhî'a ĕthof the king and he said to bring the sē'pher hazzichronoth' dibhrê' records book of the the words of hăyyāmîm' văyyihyû'nikrāîm' lipbņê' days and they were read before 2 hămmë'lëch, väyyimmātsê' cāthûbh' the king, and it was found written asher higgîd' Mörd'chăi' yăl-Bigtha'nâ that had told vāthe resh sh'ne sa'rîse hamme'lech two chamberlains of the king mishshōm'rê' hăssăph' ashĕr of the keepers of the threshhold who bikshû lishlōăkh yād bămmĕ'lĕch sought to send a hand on the king 3 akhashvērôsh. vayyomer hamme'lech Ahasuerus, and said the king măh-năyasāh y'kār ûg'dûlāh what hath been done honour and dignity l'Mŏrd'chai răl-zĕh, văyyōm'rû for this and they said nă'yarê' hămmë'lěch m'shār'thav the young men of the king his servants lō-nă'yasāh' yimmô dābhār'. not have been done with him a thing. 4 väyyömër hämmë'lëch mî bhëkhatsër and he said the king who in the court v'Hāmān läkhätsär and Haman was come to the court bêth-hămmĕ'lĕch hăkhîtsônāh lēmor of the house of the king the outer to say lămmë'lĕch lithlôth ĕth-Mŏrd'chăi

to the king to hang Mordecai asher-hechîn văl-hāyēts upon the tree which he had prepared lô. for him.

Note 1. v. 2, over the Vav in אחשורוש there is an asterisk. If the reader looks to the foot of the page (in a Hebrew Bible)

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(395) he will find the Hebrew letters ב"א רש", which signifies that in another copy the last syllable of Ahasuerus is written without a Vau. אוברנא מדרנא, another copy.

Note 2. In verses 3 and 4, the has in appearance two accents, but in reality only one. Pashta being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in order to show the tone-syllable.

Note 3. In verse 3, the word ווֹאָמָרֹר, and in verse 4, the word אַמְרֹנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שׁנֵת in verse 1, the accent is placed as if Sh'va formed a syllable. This is also the case with the compound Sh'vas.

#### Ruth iii. 5.

văttōměr ēlèāh cōl ashěrand she said to her all that tōm'rî ēlai ĕyesĕh Thou wilt say to me I will do

After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them in the page, which, with the points written in the text, make is and to me. This is said to be k'rî (read), though not k'thîbh (written). The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words k'ri and k'thibh; k'thibh is written, and applies to the word as it stands in the text; k'ri signifies read, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

י אַמְנֹּם כִּי אָמוֹנִם כָּי אָמוֹנִם כָּי אָמוֹנִם כָּי אָמוֹנִם כִּי אָמוֹנִם כִּי אָמוֹנִם כִּי אָמוֹנִם כִּי אָמ קוֹעָתָה בִּי אָמִנֹיִ נְיִי אָמִנֹיִ goel and now that it is true that goel aredcemer am I

Here the fifth word DN has no vowel. The masoretic note 397 at the foot of the page is כתיב ולא קרי, k'thibh v'lo k'ri, written, but not read. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word signalso has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

## CHAP. XI. § 1. Verbs Double Ayin (у"у).

Example בבס, sabhabh, to go about. Paradigm: Appendix E, [pp. 17, 18.

#### Short Paradigms.

		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 K	al	<i>s</i> ăbh	<i>s</i> ōblı	<i>s</i> ōbh	yāsōbh (yissōbh)	sôbhēbh	398
2 N	iph.	nā <i>s</i> ăbh	hissäbh	hi <i>ss</i> ăbh	yissăbh	nāsābh	
3 P	oël*	<i>s</i> ôbhēbh	<i>s</i> ôbhēbh	$s$ ôbh $ar{ ext{e}}$ bh	y'sôbhēbh	m'sôbhēbh	
4 P	oal	sôbhăbh	<i>s</i> ôbhăbh	(none)	y'sôbhăbh	m'sôbhābh	
5 H	iph.	hēsēbh	hāsēbh	hāsēbh	yāsēbh (yăssēbh)	mē <i>s</i> ēbh	
6 H	oph.	hû <i>s</i> ăbh	hû <i>s</i> ăbh	(none)	yûsăbh (yŭssăbh)	mû <i>s</i> ābh	

#### Past Partcp. of Kal, sābhûbh.

Normal Forms.—(No irregularity in the other conjugations.)

1 Perf.		3 Imperat.	4 Imperf.		
(	<i>s</i> ăbh	sōbh	yāsōbh	yissōbh	
1 Kal	săb'bāh	sōb'bî	tāsōb'bî	tiss'bhî	
· ·	săbbô'thā	<i>s</i> ŭbbènāh	t'sŭbbènāh	tissöbh'näh	
<b>S</b>	nāsăbh	hissäbh	yissăbh		
2 Niphal	nāsăb'bāh	hi <i>ss</i> ăbbî	tissă'bbî		
	n'săbbōthā	hissäbbènāh	tissäbbènāh		

<sup>\*</sup> This conjugation and its Passive are called here Poel, Poal, instead of Piel, Pual, because they have the vowels  $\vec{o}-\bar{e}$ ,  $\vec{o}-\ddot{a}$ , instead of  $i-\bar{e}$ ,  $\ddot{u}-\ddot{a}$ .

(399)	1 Perf.	3 Imperat.	4 Imperf.	
ſ	hēsēbh	hāsēbh	yāsēbh	yăssēbh
3 Hiphîl {	hēsēb'bāh	hāsēb'hî	tāsēbbî	
Į	h*sibbôthā	hªsibbènāh	t'sibbènāh	
(	hû <i>s</i> ăbh		yû <i>s</i> ăbh	yŭ <i>ss</i> ăbh
6 Hoph.	hûsăb'bāh	(none)	tûsăb'bî	
(	hûsăbbôthā		tûsăbbènāh	

Imperf. with Vav conversive (Kal) väyyäsöbh; (Hiph.) väyyäsebh.

- a) The principal irregularity of these verbs is this, that before an afformative the two identical letters of the root are pronounced as one, doubled by strong Dagesh, and that, even when a full vowel would regularly stand between them:
  - b) When there is no afformative, the final consonant is thrown away: ID (since ID is impossible).
  - c) Those forms are not contracted, which contain unchangeable vowels, or a Dagesh forte; as, סַבֵּב , סַבֹּב, סַבּבֹר.
- The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its second syllable; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e.g. סְבֹב for סְבֵּל; Infin. סֹל for קַבַּל; Hiph. הַסָב for הַסָב (comp. note on 5).
- עלית, בי, ווא When the afformative begins with a consonant (ג, ג), a vowel is inserted before it, in order to render audible the Dagesh of the final radical. This vowel in the Perf. is i, in the Imperat. and Imperf. בּ יבּ : e. g. אָבֹּיתָה, Imperf. יְבִינָה (săbbô'thā, t'sŭbbènāh).
- 403 The preformatives of Imperf. Kal, Perf. Niphal,

and of Hiphîl and Hophal, which, in consequence of (403) the contraction, stand in a simple syllable (סוֹל instead of the short vowel of the regular form, the corresponding long one. Hence, Imperf. שׁלָב for יָסבֹב יִסבֹב ; Imperf. Middle A, הַסבּב for הַסֵב for הַסֵב for הַסֵב for הַסֵב for הַסַב ; הַסבּב ; in Hophal) is changeable †.

There is still another mode of constructing these forms (the 404 common one in Chaldee), which consists in a sharp pronunciation of the first syllable and a consequent doubling of the first radical by Dagesh: e. g. Imperf. Kal יָּכָּה for יִּכָּה, Imperf. Hiph. יִּכְּהָר, Hoph. יִּכְּהָר, Hoph. יִּכְּהָר, Hoph. יִּכְּהָר, they bow themselves (from יִּכְּהָר, as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels 's and '=: e. g. יִּבְּלָהְה (from 'צַבְּלָהְה ). The Paradigm exhibits this form by the side of the other in Imperf. Kal.

- a) The tone has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel  $(\bar{a}h, \hat{u}, \hat{i})$ , but remains before them on the stem-syllable, as  $12\hat{D}$ .
- b) Before the other afformatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יְּסֵבּי stands for than those of the regular verb. Thus יִסְבּי stands for with a under the preformative, as in the regular Arabic form (Hebrew יִּסְבּי ; the a appears also in verbs Pe guttural, especially in verbs Pe Aleph and Ayin Vav). Hiph. for הַסֵבּ has in the contracted stem-syllable the shorter and more original ē (like the Aram. אַקְמֵל see Ges.); Perf. Niph. יִּסְבֵּב for בַּסַב ; Imperf. Niph. יִּסְבַּב comp. יִּסְבַּב Ges.

- inserted syllables of and (בְּי) è (except in the case of הָן, הֶּם, which always take the tone); and in consequence of this the vowels of the word are shortened, as הֵסֶבֶּינָה, הְסָבֵּינָה, הַסָבַּוֹת, but הַסְבַּוֹת.
  - אונות ביל (from its found the rare conjugation (so called from its found from its from its vowels פּרּפּ) Poël, with its Passive and Reflexive: e. g. עוֹלֵל (from treat one ill, Pass. עוֹלֵל (from לַלַל from treat one ill, Pass. הַתְעוֹלֵל (from לַלַל): in some is found the rare conjugation (so called from its form and vowels) Pilpel, as הַתְּבַּלְבֵּל to roll; לְבַל עִּלְיֵע, to roll oneself (from בַּלַב עִינָע, to be caressed (from שַׁעַע They are inflected regularly like Piēl.

#### ADDITIONAL REMARKS (for reference).

[407 a) On Kal.] Some further peculiarities are:

1) Perfect with Kholem.

2) Infin., Imperat., and Imperf. with Pathakh.

- b) Niphal.] Besides the most usual form with Pathakh in the second syllable, as given in the Paradigm, there is another with Tsere, and a third with Kholem (analogous to יְבָּלּ, יִבְא, בְּמַלֵּל,), extending through the whole conjugation: (1) e. g. Perf. נְלֵל (also בָּלָל), it is a light thing: Infin. הַבְּלֵּל (1), they are rolled together: Infin. absol. הַבְּלֵל (2), they are rolled together: Infin. absol. הַבְּלֵל (5)

plundered; Imperat. הְרֹבוּה, take yourselves up; Imperf. (407)

c) Hiphil and Hophal.] (1) Instead of Tsere the final syllable has sometimes Pathakh, especially with gutturals, as הַבֶּר;

Infin. הַבֶּר, to cleanse; (2) but also without a guttural, as מְבֵּר; Plur. הַבַּר; Partcp. מִצֵּל, shadowing.

The Imperfect with retracted tone takes the form הָבֶּר, he protects; מְבֶּר, and he rolled.

It may be remarked in general, that verbs Double Ayin are 408 very nearly related to verbs Ayin Vav, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb ענע is generally shorter than the other (comp. בְּחַבֶּׁי and בְּחָבֵּׁי and בְּחָבֵּׁי and בְּחָבֵּׁי in some cases they have precisely the same form as in the Imperf. convers. of Kal and Hiphil, in Hophal, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e.g. יְרוֹן, he rejoices.

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. Perf. Kal אַבּוֹנֵל, to plunder, Plur. רְבוֹנֵל, he is gracious, he is gracious, elsewhere הַרְנִין. Hiph. יְרֵנִין, he will rejoice (which is never contracted); Partop. מִינִין, astonished. Sometimes the full form appears to be emphatic.

Although the afformatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סבוֹני, סבוֹני, אום בי היים בי הי

#### Vocabulary.

411 To curse, אָרַר, ārăr.

To take prey; to spoil, plunder,

To roll, בַלל, gālăl \*.

To cover, protect, בַנַן, ganan.

To be weak, דַּלַל, dālăl.

To be silent, בַּבֶּק, dāmăm.

To be clean, joi, zāchăch.

To be wounded, דְּלַל, khālăl.

To be hot, חֲמֵם, khāmăin.

To be gracious, חַבַּן, khānăn.

To be broken, חַתַּה, khāthăth.

To beat (down); crush; to rout, nn, cāthath.

To be completed or ended; to cease, コンラ, tāmăm ţ.

To lick, lap, לַקְק, lākak.

To measure, מַרַר, mādăd.

To melt; to faint, DDD, māsas §.

To be in bitterness, מֵרֶר, mārăr.

To feel, שַׁשֵׁים, māshăsh.

To flee, רַרָר, nādăd.

To turn oneself; to go round; to surround, J\_D, sābhabh.

To cover, conceal; to protect,

To cast up a mound, a way, סֵלֵל, sālăl.

To tie up; to bind, צַרַר, tsārăr.

To be light; to be lessened or abated, קַלַל, kālăl.

To shout (for joy), רְבַן, rānăn.

To err, שָׁבֵּג, shāgăg.

To carry off; to spoil, שָׁלַל, shālăl.

To be desolate; to desolate,

Desolation, הֹרֵב, khōrĕbh.

For ever, לֶנֶצַח, lānĕ'tsăkh (nĕtsăkh, a subst. = strength, perpetuity).

To destroy, בַּתַשׁ, nāthash.

A door, הַּלֶּח, dĕ'lĕth.

Hinge, ציך, tsîr.

Bed,  $\left\{ \begin{array}{l} \exists \varphi \Rightarrow, \ \mathrm{mitt\bar{a}h}\ (a\ \mathrm{n}) \parallel. \end{array} \right.$   $\left\{ \begin{array}{l} \exists \varphi \Rightarrow, \ \mathrm{mishc\bar{a}bh}\ (a). \end{array} \right.$ 

\* Also אָלֵל, not used in Kal: in Poel, to affect painfully, with לְּ.

† In Hiph. to begin. Probably the first meaning is to open. ‡ In Hiph. to complete; to finish.

§ Regular in many forms: as are nadad and several others.

Natah, to stretch out; shachabh, to lie down.

Supplication, הְּחֵבְנְּהְ, tăkhanûn (pl. îm or ôth); khānăn, to be gracious.

To pierce, דָקר, dākar.

Only (son), יְדוֹיד, yākhîd.

To mourn, קַפַּך, sāphăd. ְ (411) Mourning, קַפַּר, mispēd(a). ſ First-born, בְּׁלֵר, b'chôr (bā-chăr, to be early). A dog, בַּלֵב, cĕ'lĕbh.

בוען (for מְעָנָה, intent, purpose), occurs only with לְמַעוּן) לְּ for the sake of ); with suffixes, לְמַעָנִי, for my sake, &c.

#### Exercise 39.

<sup>\*</sup> This difficult verse is best explained thus: (1) the nominative, 'the enemy' (which some consider the vocative), must be considered as a nominativus pendens, just stating, who are the subject of the discourse. The enemy = as to the enemy, &c. (2) In nāthāshtā the Psalmist is addressing Jehovah. (3) hēmmah (they), which is construed in our version with them, must be considered nom. to ābh'dū understood.

<sup>†</sup> Infin. constr. of hayah, to be, with > prefixed.

(412) b) 1. The enemy (pl.) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. 3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (regular) from me. 10. Does not the door turn upon its hinge?

#### CHAP. XI. § 2. Verbs Pe Nun.

- 413 The principal anomaly of this class of verbs is that the Nun, when it would close a syllable, is assimilated to the following consonant. Sometimes also an initial Nun is dropt.
- I. The assimilation of Nun takes place (a) in the Imperfect of Kal. The second vowel is most commonly  $\tilde{o}$ , sometimes  $\check{a}$ :  $\check{e}$  occurs only in yitten (= yinten), from nathan, to give; (b) in the Perfect of Niphal; (c) throughout Hiphil and Hophal (which has always Kibbuts).
  - II. a) The Imperat. and Infin. constr. often drop the Nun (by aphæresis), as gash for n'gash, עַב for שָבָּוּ.
  - b) The Infin. then, however, usually appends the feminine ending ĕth (the accent being on the penult.); after a guttural, ăth: as תַּשֶׁבֶּ (gĕ'shĕth), אַבָּ (gĕ'yăth), from nāgāy, to touch.
  - c) The *Imperative* has usually  $\check{a}$ , but sometimes  $\bar{e}$  (as in ten, give, from nathan). It frequently takes the lengthened form with appended h: t'nah, give up (תַּנָה).
- The characteristic of these verbs, in all the forms which have a preformative, is Dagesh following the preformative in the second radical; but, as we shall see, some forms of verbs Pe Yod, and even of verbs double Ayin, resemble them in this.
- The Nun is nearly always retained in the forms enumerated in I., II., when the second radical is a

guttural (as yinkhăl, he will possess). In other cases (416) the retention of it is comparatively rare, never occurring in Niphal, and very seldom in Hiphîl and Hophal.

Similar anomalies are in part exhibited by לַקַּח (lākākh), to take; Lamed being assimilated or dropt like the Nun.

Imperf. yikkäkh. Imperat. käkh (seldom l'käkh). Infin. constr. ka'khäth. Hoph. Imperf. yükkäkh.—Niphal, however, is always nilkäkh.

Nāthăn (נְבְּלֵוּ), to give, is peculiar in assimilating 418 the final as well as the initial Nun. Thus, nāthăttî, têth, for nāthăntî, tĕ'nĕth (Infin. constr.).—On the Imperf. see above, I.

Example vij, nāgăsh, to approach: see Appendix E, p. 20.

Short Paradigms.

#### [The regular forms are in italics.]

	Perf.	Inf. constr.	Imperat.	Imperf.	Partcp.	
1 Kal	nāgăsh	gĕ'shĕth	găsh	yiggăsh	nõgēsh 41	9
2 Niphal	niggăsh	hinnāgēsh	hinnāgēsh	yinnāgēsh	niggāsh	
3 Hiphîl	higgîsh	hăggîsh	hăggēsh	yăggîsh	măggîsh	
4 Hophal	hŭggăsh	hŭggăsh	(none)	yŭggăsh	mŭggāsh	

#### Past partcp. of Kal, nāgūsh.

Infin. absol. 1) nāgôsh, 2) hinnāgōsh, 3) hăggêsh.

Imperat. (Kal) găsh g'shî găshnāh

(Niph.) hinnāgēsh hinnāg'shî hinnāgēsh'nāh

(Hiph.) häggēsh häggîshî häggēsh'nāh

The other tenses are conjugated regularly. See Paradigm in Appendix E.

On the Jussive and Cohortative forms of Verbs.

Jussive.] The jussive is a form of the Imperfect, 420 which occurs only in the second and third persons. In verbs Lamed He this form is called the apocopated Imperfect, because the shortening consists in the

- (420) cutting off (apocopê) of the final He; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; where it is, it will be pointed out. The Imperative is also apocopated.
  - The first person of the Imperfect and the persons of the Imperative sometimes take a paragogic He (āh); this syllable has the tone wherever the afformatives û, i would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for ĕshmōr we have ĕshm'rāh (אַשְׁהָרָה). As āh appended to an acc. denotes direction, so here it denotes a direction, tendency, or effort of the will.

#### Vocabulary.

422 To guard, watch, preserve, תַצֵּר, nātsăr.

To deliver, נצל, nātsăl \*.

To come near, to approach, נגשׁ, nāgăsh.

To bite, בשׁך, nāshach.

To  $tell \uparrow [ ]$ , nāgăd = to be clear ?].

To look, בַבַט, nābhǎt ţ.

To touch, בָּנֵע, nagaັט (constr. with בַ, &c.).

To forsake, מַטַשׁ, nātash.

To give, נַתַן, nāthăn.

To fade, נבל, nābhăl.

To kiss, נשק, nāshăk.

To overtake [נַשַּׁבַ], nāsăg (in Hiph.).

To take, לקח, lākakh.

To overthrow, קַלַף, sālaph (in Piēl).

To tear, אַרַט, taraph.

A lion, אָרִיה and אַרִי, arî and aryēh.

To crush, פַרַק, pārak.

A serpent, נְדְשׁ, nākhāsh (decl. 4).

Extremity; heel, עָקב, צַהּkebh (decl. 5, c: but taking Khirik under the first rad. in constr. pl. instead of Pathakh).

‡ In Hiphîl: once in Piel.

<sup>\*</sup> In Hiphîl: in Kal, to strip off; then, to deliver.

<sup>†</sup> In Hiphîl = to make clear (higgîd).

Those two = them both, שָׁבִיהֶם, sh'nêhĕm (numeral in constr. state with suffix, 204).

Right hand, יְבִיין, yāmîn (decl. 3, a).

Left hand, שׁמֹאל, s'mōl.

To tremble, רְעֵר, rāvăd. (422)
To smoke, רְעֵר, vāshān.
Season, אַכּר, vēth (vit-tô, &c.).
Leaf, עָלֶּר, vālĕh (decl. 9).
To divide; to sing hymns, זְבִוּר, zāmăr.

#### Exercise 40.

י אָדָקָה הִצְּר הָס־דָּרֶה וֹרִשְּׁעָה הַסֵּלְּף חַשְּאת: 1 423 a)י בּּוֹריִמְרָף בּּאַרְיֵהַ נַפָּשִׁי פֹּרִק וְאֵיִן מַצִּיל: יּנֶסְף וַיְדַבְּרָוּ אֵלָיו פֶּתַח תַל־בֵּיָת יוֹסֶף וַיְדַבְּרָוּ אֵלָיו פֶּתַח הַבָּיִת יּ יָהִי־דָן \* נָחָשַׁ עָלֵי־דָּרֶךְ שְׁפִּיפָן ' עָלֵי־אָרַח הַנּשֵׁךּ עָקְבֵי־ 4 סוס וַיִּפְּל רְכִבְוֹ אָחְוֹר: 5 וַיַּמְח יוֹמֵף אֶת־שָׁנֵיהֵם אֵת־ אָפַרַיִם בִּימִינוֹ מִשְּׂמָאל יִשְּׂרָאֵל וְאֶת־מְנַשֶּׁה בִשְּׂמֹאֹלוֹ מִימִין יִשְׂרָאֵלְ וַיַּגַשׁ אֵלָיִו †: 6 לָפָּה לְאִרהַגַּרָהַ לִּי כִּי אִשְׁהְדָּ 7 הַשָּׁמֵיִם מְסַפָּרִים פְּבוֹד־אֵלְ 1 וּמַעֲשֵׂה יָּדִיו מַנִּיד ּהָרָקִיעַ - 8 זַמְּרֹוּ לַיִהֹנָה יִשֵּׁב צִיָּוֹן הַנִּיִדוּ בָּעַמִּים עֲלִילוֹתָיו: 9 הַבָּימוּ אֵלָיו וְנָהָרוּ וּפְנֵיהָם אַל־יֶחְפֶּרוּ 10 הַמַבִּים § ָלָאָרֶץ וַתִּרְעָד יִבַּע בֶּדְרָרִים וְיֶעְשֶׁנְוּי 11 צַּדַקת הַמִּים יִשַּׁרַ דַּרְבֶּן וֹבְרָשְעָתוֹ יִפְּלֹ רָשְׁע. יַשְׁמַע בָּנִי 12 13 כִי לא־יִטשׁ מוּסַר אָבִיד וָאַל־תִּמֹשׁ תּוֹרָת אָמֵּד: יִםְוָה עַמֵּוֹ וְנַחֲלָתוֹ לָא יַעַוֹב: 14 והיה כעץ שַׁתֶוּל עַל־פַּלְגִי־מָיִם אֲשֶׁר פִּרִיוֹ ו יִתַּן

<sup>\*</sup> Shall be. † 228, p. 80. ‡ m'săppēr, 5, 3. § A partep. descriptive of Jehovah.

לאריבול: 15 אָרוּר אֶתָּה מִן־הָאֲדָמָה אֲשֶׁרְ פְּצְּתָהְ (123) אָתרפִּיהְ לַקְּחַת אֶתרְּדְּמֵי אָחִיד מִיָּדֶדְ: 16 וַיִּאֹמֶר אֵלָיו אָנֵב נַפְּשִׁי וְיַשֵּׁג וְיִרְמִס לָאָרֶץ חַיָּ וּכְבוֹדְּׁי לֶעָפֶּר יַשְׁבַּוּ מַלָּה: 18 וְאַל־יַבְמַּח אֶתְכֶּס חִוְּקִיּהוֹ אֶל־יִהְוָה: 18 וְאַל־יַבְמַּח אֶתְכֶּס חִוְקִיּהוֹ אֶל־יִהוֹנָה: 19 בְּעָוִי אֵלֶיִדְ אַזַמֵּרָה בִּי־אֵלהִים מִשְׁנַבִּי אֵלהֵי חַסִּהִי:

b) Look the way of the sea; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou (°wast) naked? 10. His leaf shall not fall.

Write down the Hebrew of the following forms §:

Sing.

1. I will take.

2. Thou shalt kiss thy mother. Thou (f.) shalt approach.

3. He will take. She will give.

Plur.

1. We will kiss.

2. Ye will take.
Ye (f.) will pursue.

3. They will trample. They (f.) will take.

(IMPERATIVE.)

Sing.

Take thou.

Draw near (f.).

Plur.

Draw near. Take (f.).

\* With paragogic He.

† In the Bible, דְרָהָּ

† O my strength! Another reading is Vuzzo.
§ The pronouns are to represent the masculine when f is not added.

## Chap. XI. § 3. Verbs Pe Aleph. Feeble Verbs (Verba quiescentia).

Example. אָכַל, āchăl, to eat: see Appendix E, p. 21.

#### Short Paradigms.

		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.		
1.	Kal	āchăl	echōl e	echōl	yōchēl	ōchēl		424
2.	Niph.	nĕchăl	hēāchēl	hēāchēl	yēāchēl	nĕechāl		
3 .	Hiph.	hĕ°chîl	hă*chîl	hăªchēl	yăªchîl	mă*chîl	(as verbs Pe guttural)	
4.	Hoph.	hŏ°chăl	hŏ°chăl	(none)	yŏ°chăl	mŏ°chāl -		

#### Past Partep. of Kal, āchûl.

Infin. absol. 1) āchôl; 2) hēāchōl.

Imperf. Kal, with Vav conversive, văyyo'chăl: văyyo'mer.

In some verbs and forms & quiesces. The verbs 425 in which this regularly occurs are:

אָבֵל, āchăl, to eat. אָבָל, āphāh, to bake. אָבַר, āmăr, to say. אָבָה, ābhāh, to be willing. אָבַר, ābhād, to perish.

In the *Imperf. Kal* of these verbs (of which the 426 two last are also *Lamed He*), and usually in in akhaz, to hold, the **x** quiesces, with a transposition of the vowels. Hence,

יאֹמֵר (yōmēr) for יְאָמֶר = יֵאָמֶר, the form it would regularly take as a verb first guttural.

(We shall see that, as verbs Lamed He,  $\bar{a}bh\bar{a}h$ , 427  $\bar{a}ph\bar{a}h$  have for their Imperfects  $y\bar{o}bh\bar{e}h$ ,  $y\bar{o}ph\bar{e}h$ .)

With conjunctive accents in the middle of a clause, 428 and with Vav conversive (which draws back the tone-syllable), Tsere is usually shortened into Pathakh. This change, however, in the case of Vav conversive, is only found in āchăl; āmăr taking the still greater shortening into Segol: văyyōmĕr, văttōmĕr.

(Of course, in pause the Tsere is retained).

- Only a few cases occur in which א quiesces, according to the general rule, in  $\overline{\ }$ ,  $\overline{\ }$ , or  $\overline{\ }$ . It always quiesces in Tsere in the common form lēmōr (אַמֹר), in saying; very seldom in Imperf. Kal.
- In the first person singular of the Imperfect the quiescent & is also rejected, to avoid the concurrence of two Alephs. This occurs frequently in the other forms also.
- Other verbs beginning with Aleph are conjugated like verbs Pe guttural (Paradigm E.); and, except in Kal, even the verbs above given very seldom quiesce. In Piēl, \*\* sometimes falls away by contraction.

#### Vocabulary.

432 To kiss, בְשַׁלְ, nāshăk (in both Kal and Piēl).

To burn, בַעַר, bāyăr.

To prove, בַּחַן, bākhăn.

To draw-near, קָרֶב, kārābh, with yal, upon = for the purpose of falling upon; of attacking.

To divide, חֲלַק, khālăk.

A little, \* מְעָט or הַעָּט, m'yăt or m'yāt (from הַעָּט, to be small, or few).

Expectation, תּוֹהֶלֶת, tôkhĕ'lĕth (a w y); yākhǎl, to wait, expect.

Joy, אַכּוֹחָה, simkhāh (sāmăkh, to shine bright). Hope, expectation, תְּקְהָה, tikvāh (kāvăh, to wait for, hope in).

For ever, לֶּבֶצֹח, lānĕtsăkh (nĕtsăkh = truth, perpetuity).

A fig-tree, תַּאנָה, t'ēnāh.

Form, אָּרִא, tōar (tāar, to be drawn, marked).

Countenance, מֵרְאֶּר (a), mărěh (decl. 9, a); rāāh, to see.

Except, בּי־אָם, cî-im, (ni-si, properly quod si).

An evil-doer, מֵרַע, mērăע (partcp. Hiph. of rāyau, to be evil).

A wolf, אוֹאב, z'ēbh.

Booty, עַר, yad.

Prey, שָׁלָל, shālāl.

\* בְּמִעֲמַ = as a little (a little) soon.

#### Exercise 41.

- בּיִיוֹרֶעַ (יְהֹנָה בֶּרֶף צַּיִּילִים וְדֶרֶף רְשַׁעִים תּאֹבֵּר: (۵)
   בַּשְּׁקוּ־בַּר פֶּוֹרֶוּאֶבַׁף וְתֹאֹבִרוּ דֶּרֶף \* פִייִבְעַר פִּמְעַט אַפֵּוֹ אַשְׁרֵי בְּלֹים יאֹבֵר וְאִישׁ שֹׁבֵּעַר פִּמְעַט אַפִּוֹ אַשְׁרֵי בְּלֹים וּאַבָּר וְאִישׁ שֹׁבֵעַר פִּמְעַט אַפִּוֹ וְתִּקְּוֹת בְּרִי וְמִבְּר וֹאִישׁ שֹׁבֵעַר וְתִּקְּוֹת וְרָבְּר: 
   בֹּיִרְ תִּאַנָּה וֹאבֵר וֹשְׁבֵּר וֹשְׁבֵּר וְאִישׁ שֹׁבֵעַ לְנָצֵּח וֹשְׁבָּר: 
   בֹּיִרְ תִּאַנָּה וֹאבֵר וֹיִבֶּף וְתֹאִבְּר וִיְבָּר וֹשְׁבֵּר וְמִבְּר וִיְבָּר וֹיְבָּר וְתִּבְּר וִיְבָּר וֹיְבָּר וְתִבְּר וְתְבְּר וִיְבְּר וֹיְבְּר וֹיְבְּר וֹיְבְּר וֹיְבְּר וְתִבְּר וְתְבְּר וְתְבְּר וִבְּר וֹיְבְּר וְתְבְּר וְתְבְּר וְתְבִּר וְתְבִּר וְתְבִּר וְתְבִּר וְתְבִּר וְתְבִּי וֹ בְבְּר וְתְבָּר וְתְבָּר וְתְבִּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבִּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבְּר וְבְּרְוֹיִ בְּבְר וֹיְבְּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבָּר וְתְבְּר וְתְבְּר וְתְבְּר וְתְבְּר וְתְבָּר וֹיְבְּר וֹבְיְתְר בְּבְּרְיבְ וְתְבְּיְ וֹבְבְּרוֹיוֹ וְבְבְּר וֹיִבְּה וֹבְיְתְּה בְּיִבְיוֹ וֹבְבְּת וְבְּבְּר וְתְבָּר וְתְבְּר וְתְבְּב וְתְבְּר וְתְבְּב וְתְבְּב וְתְבְּיל וְבְּבְּרוֹי בְּבְּרְיוֹם אַנְּבְּר אִבְּרְיכִים אַבְּר וֹבְבְּית וְבְּבְּתְּב וֹיְבְיְתְיֹב בְּרְיְה בְּיְעָה בְּיִבְיְיִב וְתְבְּיוֹ בְּבְרְיוֹה בְּיְבְּתְיוֹ בְּבְּרְבְיוֹם שִּבְּחְתוֹם וְבְּבְּתְבוֹי וְבְבְּבְיוֹם וְבְּבְּיתְבְיוֹ בְּבְיְבְיוֹם בְּבְּיְבְיוֹם וְבְּבְיוֹם אַבְּיוֹם בְּבְיוֹב וְבְבְיוֹים וְבְּבְיוֹב וְבְיוֹב וְבְיּבְר וְתְבְּבְיוֹב וְיְבְיְבְּיוֹם וְבְּבְיוֹם וְבְּבְּיוֹם וְבְּבְיוֹים וּבְּבְיוֹם וּבְּבְּר וְבְּבְּעוֹת וְבְּבְּיוֹב וְיוֹבְיוֹים וּבְּבְיוֹת וְבְּבְּעוֹים וּבְּבְיוֹב וְיוֹבְיוּתְם וּבְּבְיוֹב וְבְיוֹב וְיוֹבְיוֹם וּתְבְּבוּת וּבְבְיוֹב וּבְיוּבְבוּת וְבְם וּבְּבְיוֹם וּבְּבְיוֹם וּבְּבְיוֹם וּבְבְיוֹב וּבְיוֹב וּבְיוֹבְיוֹם וּבְבְּבוּת וּבְם וְבְּבְיוֹב וּבְּבְיוֹב וּבְיוֹבְיוֹם וּ
- b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, The serpent deceived-me¶, and I did eat. 3. Thyway perished. 4. Then shalt thou say unto Joab, The sword

<sup>\*</sup> The way = as to your way.

<sup>†</sup> Trusting. Partep. act. Kal in stat. constr. from a verb Lamed He: חַסָה.

<sup>†</sup> Ittó m'úmah, lit. with-him any-thing = any thing that was with him.

<sup>§</sup> Supply  $bikr\bar{o}bh$  again:  $k\bar{a}r\check{a}bh$  is construed with l' (= to).

An oath, life of Pharaoh = by the life of Pharaoh.

והשיא (from נשא: Hiph. השיאני ווי).

(433) devoureth one as well as another \*. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

# Снар. XI. § 4. Verbs Pe Yod ("). First Class, or Verbs originally

E. g. יְשֵׁב, yāshabh, to dwell. Paradigm: see Appendix E, p. 22.

Short Paradigms.

			1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partep.
434	1 /	Kal	yāshăbh	shĕ'bhĕth	(shēbh	yēshēbh	yöshēbh
					y'răsh	yîrăsh	
	2	Niph.	nôshăbh	hivvāshēbh	hivvāshēbh	yivvāshēbh	nôshābh
	5	Hiph.	hôshîbh	hôshîbh	hôshẽbh	yôshîbh	môshîbh
	6	Hoph.	hûshăbh	hûshăbh	(none)	yûshăbh	mûshābh

6 Past Partcp. of Kal, yāshûbh.

Fut. Apoc. (Jussive), yôshēbh.

Fut. Vav convers. (Kal), vayyē'shĕbh.

 $Infin.\ absol. \begin{cases} Kal, & ext{y$\bar{a}$sh$obh.} \\ Hiph. & ext{h$\hat{a}$sh$oh} \ or & ext{h$\hat{a}$sh$\bar{b}$bh.} \end{cases}$ 

#### Normal Forms.

- Verbs Pe Yod are divided into two, or even three, classes: (1) those verbs which have properly a Vav ‡
  - \* Say: 'as this so that.' בְּוֹה וְכֵּוֶה; the ה taking Kamets as coming immediately before a tone-syllable.

† אַעַלֶּה, Imperf. of אָעַלָּה (h).

In Arabic they are written with ).

for their first radical; (2) those which are properly (435)  $Pe\ Yod$ ; (3) a few of these verbs  $Pe\ Yod$  form, in some respects, a *third* class inflected like verbs  $Pe\ Nun$ .

Yātsăr (יְצֵר) occurs in both classes: (1) יָצֵר (for אָנַר), to be 436 in a strait; (2) יָצַר, to form.

#### $(Pe\ Yod = Pe\ Vav.)$

Kal.] A) Infin. constr., Imperat., Imperf.—About 437 half of these verbs have the feeblest forms: (1) she'-bheth, (2) shebh, (3) yeshebh.

- 1) Imperf. In yēshēbh (בּשֵׁבֵי) the second ē is only lengthened by the tone, and may be shortened to Segol and vocal Sh'va; the ē in the first syllable is somewhat firmer, and in a degree still embodies the first radical that has fallen away.
- 2) Imperat. שֵׁב is from יָשֶׁב, by omission of the feeble י.
- 3) Infin. שֶׁבֶּת is shortened in the same way, and takes the fem. ending אַבְּי, which again gives to the form more length and body.
- B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel î.

Imperat. יבוֹ and Infin. יפוֹ retain the ' as a consonant, but in Imperf. ייִרשׁ it is a quiescent.

That the latter mode of inflexion belongs to verbs actually 439 is shown, partly by the numerous verbs which take these forms in Kal, and at the same time have in Niphal, Hiphil, and Hophal, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one with, the

other without Yod.

- a) The original Vav always appears in Niphal, Hiphil, and Hophal. It quiesces in the Perf. and Partcp. of Niphal, and throughout Hiphil, in Kholem; throughout Hophal in Shurek: as בּוֹשֵׁב (for בּוֹשֵׁב (for הּוֹשֵׁיב (for הַוֹשִׁיב).
  - b) In the *Infin.*, *Imperat.*, and *Imperf. Niphal*, remains as a consonant, and the inflexion is regular.
  - c) It also retains its power as a consonant in the Hithpaēl of some verbs: e. g. יַרַע from יַרָע.
- The other forms, with few exceptions, are regular.
- In those forms in which Yod does not appear, these verbs may be distinguished, in the Imperf. of Kal by the Tsere under the preformatives, in Niphal, Hiphil, and Hophal, by the Vav (אָר, אָר) before the second radical. Forms like אַבָּיר, אַבָּיל, they have in common with verbs Pe Nun. Hophal has the same form as in verbs Double Ayin and Ayin Vav.
- a) The Infin. of Kal without the radical Yod, has very seldom the masculine form like דָּל, to know, or the feminine ending הַ like הָלָדָה, to bear.
  - b) With a guttural the latter takes the form \* תֹבְ instead of תַבְּיִּבְּי : e. g. תַבְּי , to know. Examples of the regular full form occur with suffixes, יִמָרוֹי, יִמְרוֹי, to be able.
- The Imperat. Kal often has the lengthening הָר, as אָבֶר, sit; מְבָּרָה, descend. From יְהַב, to give, the lengthened Imperat. is הָבָר, fem. הְבָר, plur. הְבָר, with accented Kamets, owing to the influence of the guttural.
- a) The Imperf. of the form ישׁב takes Pathakh in its final syllable, when it has a guttural, as אָרָר, also חָרָר.

<sup>\*</sup> אָרָת, in 1 Sam. iv. 19, is contracted to אלר.

- b) When the tone is drawn back on the penultima, the final (445) syllable takes Segol; namely, before a word of one syllable, and after Vav conversive: e. g. אָנֶיבֶר, וְיִּינֶר, וְיִינֶר, but in Pause, בְיִּלֶּשׁב and בּוֹינֵר and בְיִּלֶּשׁב.
- c) The form יירשי, when lengthened, may also lose its radical (as יינער, יִעַפּר, Yet the cases are rare and doubtful where this occurs after other preformatives than '.

In some stems the feebleness affects also the *Perf. Kal*, so far that the a under the second radical becomes ē or ĭ in such forms as have no full vowel under the first radical, as יָלֵר ,יִרשׁיִתְּם יִילָר ,יִרשׁיִּר from יִלְר ,יִרשׁיִּר ,יִרשׁיִּר יִירִיּשׁיִּר .

- a) As an exception the Imperf. Niph. sometimes retains Yod:
  e. g. جنتار, and he waited.
- b) The first Pers. sing. has always the form אָלְישֵׁר, not אַנְישָׁר.

In Piel the radical Yod sometimes falls away after pre- 446 formative, which takes its punctuation: e. g. רְיִבִּשֶׁרה, for and he dried it up.

Imperf. Hiphil, like Imperf. Kal, takes Segol when the tone is 447 drawn back.

The verb הלה, to go, is connected with verbs Pe Yod of the 448 first class, for it forms (as if from ילה וליך) Imperf. ילה with Vav, ווילף, in pause ילה, Infin. constr. הליך, Imperat. ילה, lengthened ילה, and also אולה, and so Hiphil, יהלה. Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from יהלה, as Imperf. יהלה, Infin. יהלה, Imfin. יהלה, in partep. יהלה, והלוח, infin. absol. יהלה, Partep. יהלה, Hithpaēl יהלה, so that a י nowhere distinctly appears as first radical \*.

\* An obsolete stem, יְלַיִּ, may however be assumed, although in a word so much used as אָלַיִּ, the feeble letter אור may itself be treated like , and so the inflexion resemble Pe Yod. Comp.

## Vocabulary.

449 To know, יַדַע, yādăy.

To bear; to beget, יָלַר, yālad.

To add, יָסַך, yāsaph.

To come down, descend, יְרַרְּ yārăd.

To profit, יַעַל, yāuăl.

To dwell, יַשַׁב, yāshăbh.

To save, ישׁע, yāshay.

To set up, erect, establish, [בַצַב], nātsabh, in Hiph.

Treasure, אוֹצֵר, ôtsār (pl.

To conceal, הַּסְב, casah.

To withhold, קשה, khāsach.

Want, poverty, בְּיִחְסוֹר, măkhsôr.

Only, TN, ăch.

Proud, נֵאֶה, gēĕh (pl. נֵאָה). Widow, אלמנה, ălmānāh.

Instruction, בְּקַח, le'kakh (prop. taking speech; lakakh, to take).

Adversity, צַּרָה, tsārāh ( $\omega$ ), decl. 10; tsārār, to bind.

Corner, פֿנָה, pinnāh (d $\omega$ ), decl. 10.

Roof, 33, gāg (decl. 8, a).

Fellowship, הֶבֶר, khĕ'bhĕr.

Generation, age, קֹל or קֹל, dôr or dōr (decl. 1).

### Exercise 42.

[Note.—The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

יַּנְשֶׁעַ וֶנָעַקשׁ \* דְּרָבַיִם יִפְּאָדְתּר + הְּנָלֶדְ הְּנִים יִּנְשֻׁעַ וְנָעֲקשׁ \* בְּיָבְיִם יִפְּאָדְת 2 לְאֹ־יֻוֹעִילוּ אְוֹצְרָוֹת רֶשֵּׁע וֹצְדָבָה תַּצִיל מִפְּנֶוּת :

also the feeble Pe Aleph: e. g. אָזַל from אָזַל, and הַּלְכִי from אָבַר, and הֹלָכִי, and אֹבִירָה, Imperf. Hiphil, אֹבִירָה from אָבַר, and אֹבִירָה from, הָלַדְּ

\* Nevekash (5, 2), from Vākash, to walk perversely, &c., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.

† In one (of them): i. e. of the two ways.

(450) בּרְכַת יְהֹוָה הַיא הַּגְעַשִּׁיר וְלֹא יֹוֹסִיף עֲצֶב עִפְּה:

4 אָוֹל בַּיוֹם יַנְּדַע בַּגְעָסוֹ וְכֹסָה קּלְוֹן עַרוּם:

5 בִּית בָּגִים יַפְּחַר יִּבְּיל אַלְּמָנָף:

6 בַּיָת וְצִּאִים יַפְּח יִנִּילָף עָוֹד וְחשִׁרְ אַלְמָנָף:

7 בַּבְ חָבָם יַשְּבִּיל פָּיהוּ יְתִיבְּ בְּבְּוּל אַלְמָנָף:

8 בְּכָל־עֵת אֹהַב יּ הָהַע וְאַכִּים יַשְּבִּיל פָּיהוּ וְעַל־שְׁפָּתִיו יִמִיף עָלְפָנָף:

10 בְּיָת יְהֵלֶר יְיִבִית חָבֶר יִּ יִמִים עַל־בְּנִים יְשִׁבְּית שְׁנוֹתִיו בְּמוֹ־דְר יִמִים עַל־יִמִי־מֶלֶך יִיֹּתִים שְׁנוֹתִיו בְּמוֹ־דְר יִרְר בְּנִים יְשִׁנוֹתִיו בְּמוֹ־דְר יִנְיִם עַלִּיבָּר אַלִּי אַלַרְעָּמְר:

11 יִמִים עַל־יְמִי־מֶלֶך יֹבִיר שְׁנְוֹתִיו בְּמוֹ־דְר יִּרְרִי בִּיִבִּים אַלִּי אַלַרְעָמָר:

12 יְדָרָר: עַלִּיִּים אַלִּי אַלַּיְעַמְר:

b) 1. A fire is kindled in () my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (° be) the day on () which I was born.

4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary.

9. Write down the short Paradigms of yalad, to bear (in-

cluding Piēl and Pual).

<sup>\*</sup> מִדְינִים,

 $<sup>\</sup>uparrow$  'A house of fellowship' = a house in common.

<sup>‡</sup> Imperat. with 77 paragogic.

יְתֵרָאֶה, Imperf. Niph. of רָאָה.

ו במרי , Partcp. Pass. of natah.

<sup>¶</sup> Say: 'at ( $\beth$ ) the bearing (Infin. constr.) of Hagar:' the two words to be joined by Makkeph.

Chap. XI. § 5. Feeble Verbs Pe Yod (continued).

A. Second Class, or Verbs properly Pe Yod.

See יַּמֵב, yātabh, to be good. Paradigm: Appendix E, p. 23.

### Paradigms of Verbs properly Pe Yod.

		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
451	1 Kal	yā <i>t</i> ăbh	y'tōbh	y'tăbh	yî <i>t</i> ăbh	yō <i>t</i> ēbh
	5 Hiph.	hê <i>t</i> îbh	hê <i>t</i> îbh	hê <i>t</i> ēbh	yê <i>t</i> îbh	mê <i>t</i> îbh

#### Past Partcp. of Kal, yātûbh.

- The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:
- אנים (Infin. ביל אות), being in the Imperf., Imperat., and Infin. the radical is retained (Infin. בילי), being in the Imperf. Middle A quiescent as i: e. g. yîtăbh (מִיטַב), the Pathakh of which becomes Segol, when the tone moves back, as אָרָיִי, and he awoke.
- 454 Hiphîl.] Here the ' is retained, forming with Tsere a diphthongal e, הֵיְטִיב (for הַיָּטִיב, , Imperf. יֵיטִיב; seldom with the diphthong ai, ay, as in יִיטִיר; they make straight.

### B. Third Class, or Contracted Verbs Pe Yod.

456 a) The Yod of these verbs does not quiesce in long  $\bar{\imath}$  or  $\bar{e}$ , but is assimilated like n. Some verbs are exclusively of this class.

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b) Others have two forms; in one the Yod is as- (456) similated, in the other it quiesces, as יצק, to pour, Imperf. יצק and יצר; to form, Imperf. and ישר; to be straight, Imperf. יישר and שלי.

Verbs of this class (which seldom occur) are inflected like 457 verbs Pe Nun, for which they may easily be mistaken by the learner. When, therefore, a form has not a root Pe Nun in the Lexicon, he should look for one of this class.

### Vocabulary.

To be good, ימב, yātabh \*. To awake, יקץ, yākăts. To suck, ינק, yānăk ተ.

To howl, יַלַל, yālăl. To sleep, ישׁן, yāshan.

a) Verbs exclusively of the contracted form:

To spread beneath, יצע, yātsay (Hiph. hits-tsîay; Hoph. hutstsăy).

רְצֵי, yātsath (Imperf. yitstsath; Hiph. hits-To burn up, tsîth).

b) Verbs with two forms:

To pour,

יצק, yātsāk (Imperf. yitstsōk; and with Vav. conv. văyyē'tsĕk).

To form,

יַצֵּר, yātsăr (Imperf. văyyî'tsĕr [c. Vav conv.] and yitstsōr).

שׁר, yāshar (Imperf. yîshar and yishshar). To be straight,

To bubble-out, גבע, nābhăy ţ. | Afflicted, מבל, nāchē (fem. Joyful, priv, samēakh (from sāmakh, to shine bright; be glad).

A cure, בהה, gehāh.

ּ(נְכֵאַה).

Horned, בוקרן, makrin §. Sea-monster, אתנן, tannin (pl. only).

- \* In Hiph. to seem good; to please; also, to make good; do good.
- † In Hiph. to give suck; suckle. In Hiph. trans. to pour forth.
- § Prop. Hiph. partep. for makrîn; keren, a horn.

(458) The breast, אָשָׁר, shăd.

A whelp, קוֹר, gûr (decl. 1).

Cruel, אַכוֹר, ăchzār.

Ostrich, יְעָן, yaven.

To plant, נַטַע, nātăy.

Since these verbs differ from the usual mode of inflection only in the *Imperfect Kal* and in *Hiphil*, these parts only are given in the examples.

### Exercise 43.

1 לְשֵׁוֹן חֲבָמִים תֵּימִיב דֶּעַת וּפִּי לִסִילִים יַבִּיעֵ\* אָוְלֶת: (מּ 159 מּ לֵבְ שָׁמֵח יֵימִיב בַּהָּה וְרִוּח וְבִּשִׁה וְּיַבֻּשׁ־נְּרֶם: צּ וַיִּימִב בּ לֵבְ שָׁמֵח יֵימִיב בּּהָה וְרְוּח וְבִּשִׁה וְּיַבְּקְיוּ: 4 וְתִימַב לֵיהֹיָה מִּשְׁוֹר פָּר מַקְּרָן מַפְּרִים: 5 מְוֹב־אַהָּה וּמֵמִּיב: מְשִׁוֹר פָּר מַקְּרָן מַפְּרִים: 6 מְּבֹבירפִיוּ אָעֶן וּמִרְמָה חָדֵל לְהַשְּׁבִּיל לְהַיִּמְיב: מִּיְלְצוּ שַׁד הַגִּיקוּ וְּנִירָהֶן בַּת־עַמִּי לְאַכְיֹּר הַפִּרוֹת רָעְוֹת הַפִּירְאָה וְבַבְּרִיאָה וְבַבְּרִיאָּה וְהַבְּּרִיאָּה וְהַבְּּרִיאָה וְהַבְּּרִיאָה וְהַבְּרִיאָה וְהַבְּרִיאָה וְהַבְּרִיאָה וְהַבְּרִיאָה וְהַבְּרִיאָת וְבִּבְּרִיאָה וְהַבְּרִיאָה וּהְנְאָה וְהָבְּרִיאָה וְהַבְּרִיאָה וְהַבְּרִיאָה וְהְנִבְּיִם וְהְבָּבְיתְה בִּבְּעְרְה: 9 וְהַבְּרִיאָה וְהְבָּבְית הַבְּירְאָה וְהַבְּיר אָבִין הְבִּבְית הִבְּבְיִיאָה וְבְּבְית הַבְּבְיִבְיה וְהְנִבּית וְהָבְּרִיאָה וְהְבָּבְית וְהְבִּבְית וְהְנִבּים וּהְנִבּים וּהְנִבְית וְהְבִּבְית וְהְבִּבְית וְהְבִּים וּתְּוֹיִבְיץ בִּרְיִה וְהְבָּה וְהְבָּה וְחְבִּים וּבִּים וּבִּים וּבִים וּהְנִבּים וְהָּבִים וְיִבְּיִב וּהְבָּה וְבְּיִבְים וּבְּבִּים וּבְּיִבְים וּבְּרִים וְהָּבִים וְיִבְּיִבְים וּהְבִּים וּהְיִבְיּם וּבְּבִים וְבִּיִבְיִים וְיִבְּיִים וְיִבְּיִב וּבְּיִבְים וּבְּבִים וּבְּים וּבְּים וּבְיּים בּיִיבְים וּבְּים וּבְיִבְּים וּבְיִבְים וּבְיּבְים וּבְיִים וְיִיבְים וּבְּבִים בְּיִים וְיבּים וּבְיּבְים וּבְיבְים וּבְיּבְים וּבְּיִים וְבִּיּבְים וּבְיִים וּהְיִבְּיִים בּיים וּבְיּבְים וּבְּיִים וּבְּים וּבְּיִים וּבְיוּה וְּיִים וְּבִּים וּיִים וְּיִבְּיִים וּיבְּבְּיִים וּבְּיִים וּבְּיִים וּיִים בְּיִים וּיבְּיבְּים וּבְּיִים וּבְּיִים בְּיִיבְּים וּיבְיּים וּבְּיבְיּים בְּיְיִים וּבְּיִים וּיבְּיְיְי

b) 1. We will sleep and dream in the night. 2. In † the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth ‡. 5. If ye forsake the Lord, and serve a strange god §, he will consume |

<sup>\* 3, 4,</sup> n. † ユ

<sup>†</sup> To the earth, אַרצַה: respecting the דָ, see 175, c.

<sup>§</sup> A strange god, אלהי נכר, a god of the stranger.

וו He will consume, וכלה.

you according as \* he hath done you good. 6. The men† shall (459) lament, and all the inhabitants ‡ of the land shall howl.

7. Noah will awake from wine, and know what § Ham has done. 8. The potter || formeth the vessel. 9. My people shall be taken ¶, and their rulers \*\* shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

# CHAP. XI. § 6. Feeble Verbs Ayin Vav.

E. g. קוֹם kûm, to rise up. Paradigm: see Appendix E, p. 24.

### Short Paradigms.

		1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp. 460
1	Kal	kām	kûm	kûm	yākûm	kām
2	Niphal	nākôm	hikkôm	hikkôm	yikkôm	nākôm
3	Pilel	kômēm	kômēm	kômēm	y'kômēm	m'kômēm
4	Pulal	kômăm	kômăm	(none)	y'kômăm	m'kômām
5	Hiphîl	hēkîm	hākîm	hākēm	yākîm	mēkîm
6	Hophal	hûkăm	hûkăm	(none)	yûkăm	mûkām

### Past Partep. of Kal, kûm.

Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.

Imperf. c. Vav conv. (Kal) väyyā'köm; Hiph. väyyā'kĕm.

Infin. absol. (Kal) kôm; (Hiph.) hākēm or hākêm. In Niph. as Infin. constr.

- \* According as, אַדְרֵר אָשָׁר, after that which.
- † מַּדְם, used collectively for the plural.
- ‡ Partep. Kal of ישב, to dwell, inhabit.
- § את־אשר וויצר Partep. Kal of יצר. ¶ Pual.
- \*\* Partcp. Kal of מָשֵׁל, to rule. †† As—this, בַּאַשֶּׁר ,

#### Normal Forms.

461		Perf.	kām	kāmāh	kăm'tā
	1 Kal	Imperat.	kûm	kû'mî	kōm'nāh
		Perf. Imperat. Imperf.	yākûm	tākû'mî	t'kûmènāh
		Perf. Imperat. Imperf.	nākôm	nākô'māh	n'kûmô'thā
	2 Niph.	Imperat.	hikkôm	hikkô'mî	٠
		Imperf.	yikkôm	tikkô'mî	tikkōm'nāh
		Perf. Imperat. Imperf.	hēkîm	hēkîmāh	hªkîmô'thā
	3 <i>Hiph</i> . <	Imperat.	hākēm	hākî'mî	
		Imperf.	yākîm	tākî'mî	tākēm'nāh
	4 Hoph.	Perf.	hûkăm	hûk'māh	hûkăm'tāh

In these verbs the Vav always gives up its consonantal power, and is absorbed by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in Kal Past Partcp.  $(k\bar{a}v\hat{u}m =) k\hat{u}m$ ; Infin. absol.  $(k\bar{a}v\bar{o}m =) k\hat{o}m$ . Hence the root always appears as a monosyllable.

This second vowel receives, by its union with Vav, greater extension and firmness than it naturally possesses. Thus, in Infin. and Imper. k'vōm becomes kâm (DD); Perf. kāvām becomes kām (the Vav disappearing). This firmer vowel cannot be ejected; it may, however, be shortened: as kām from kămtāh. The Imperf. Hiphîl yākîm (from yākvîm) is shortened in the Jussive to kēm.

- a) The verb intrans. middle E takes in Perf. Kal the form of (from בות), he is dead.
- b) The verb middle O takes the form of אוֹר (from אָוֹר), luxit; אַוֹב (from שַׁוֹב), he was ashamed.
- The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59-61): e. g.  $y\bar{a}k\hat{u}m$  for (464)  $y\bar{a}k\hat{o}m$ ;  $h\bar{e}k\hat{u}m$  for  $hikv\hat{u}m$ ;  $h\hat{u}k\bar{a}m$  for  $h\bar{u}kv\bar{a}m$ .

This vowel is changeable, and becomes Sh'va when the tone 465 is thrown forward \*: e. g. with the full plural form (with n epenthetic) of the Imperf. ', they will die.

The  $\hat{u}$  in Hophal is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus  $h \check{u} k v \check{a} m$  becomes by transposition  $h \check{u} v k \check{a} m$ , hence  $h \hat{u} k \check{a} m$ .

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became obsolete in the regular verb: e. g. Imperf. Kal, yākûm for yākôm; Partcp. kām for kāvām (aft. an original form kātāl).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as  $y\bar{e}bh\bar{o}sh$  (aft. the regular Imperf.  $yibv\bar{o}sh$ ).
- c) The of in Niphal comes from va (= na): nākom from nākvam; Imperf. yikkom from yikkāvam.

In the Perf. Niph. and Hiph. the harshness of pro-468 nunciation in such forms as  $n\bar{a}k\delta mt\bar{a}$ ,  $h\bar{e}k\bar{a}mt\bar{a}$ , is avoided by the insertion of  $\delta$  before the afformatives of the first and second person. For the same purpose  $(\dot{\gamma}_{-})$   $\dot{e}$  is inserted in the Imperf. Kal before the termination  $n\bar{a}h$ . These inserted syllables take the tone and shorten the preceding vowels, as  $n\bar{a}k\delta m$ ,  $n'k\ell m\delta'th\bar{a}$ ;  $h\bar{e}k\ell m$ ,  $h^ak\ell m\delta'th\bar{a}h$ ; also  $h^ak\bar{e}m\delta'th\bar{a}$ ,  $t'k\ell m\tilde{e}'n\bar{a}h$ .

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs Double Ayin, is not thrown forward upon the afformatives āh, d, t, except with the full plural form (with epenthetic n) יָּקוֹלֵהוּן. In those persons which take afformatives without epenthesis (see 477), the accentuation is regular, as אָּבְּבָּיִבּ, so in Hophal, אַבְּבִּיבָּר. For the tone on i and בּ see 468.

<sup>\*</sup> Hence before Suff. יְמִיתֵּנוּ, he will kill him.

- The conjugations Piēl, Pual, and Hithpaēl, are very seldom found in verbs properly Ayin Vav. The only instance in which the Vav remains as consonant is אַנִּר, to surround, the Piēl of אַנִּר (but see 476). In some others ' has taken the place of ', as in קּרָם from הַנְּב , קּרָם from הַנְּב , קּרָם from הַנְּב , קּרָם from הַנְב , סוֹר from הַנְב , שׁנִּר , אוֹר transition of Piēl, and as a substitute for it: e. g. קּרָם , to raise up, from הַנְּבֶּם ; קּרָב , to sustain, to nourish, from בּוֹלְב , to sustain, to nourish, from בּוֹלְב , to sustain, to nourish, from בּוֹלְב , to sustain, to
- 471 Of these unusual conjugations the Paradigm exhibits only Pilel and Pulal, from which the reflexive (Hithpaēl) is readily formed.

#### REMARKS.

- 472 I. Kal.] Of verbs middle E and O, which in the regular verb also have their Perf. and Partcp. the same γ, the following are examples: 1) mûth (to die); Perf. mēth (for māvēth), mē'thāh, măt'tî, măth'nû; Partcp. mēth. 2) bûsh (to blush); Perf. bôsh (for bāvōsh), bô'shāh, bōsh'tî, bōsh'nû; Partcp. (pl.) bôshîm.
- a) In the Infin. and Imperat. of some verbs, always quiesces in Kholem (as אוֹב, טוֹב, כּוֹב, (אוֹר, אוֹב, פּוֹב, וֹאָנֹר.).
  - b) In most verbs, however, it quiesces only in Shurek; but even in these the Infin. absol. has j in the final syllable (after the form קוֹם יַקוּמוּ, surgendo surgent.
  - c) Those verbs which have in the Infin. retain it in the Imperf., as איבור.
  - d) In one verb alone the preformatives of the Imperf. have Tsere, viz. שוֹם, Imperf. יבוש (for יבוש).

\* Having been borrowed from the Aramæan.

† Of the Perf. and Partcp. the usual form ל is very seldom written with א (after the Arab. mode): e. g. קאם.

In the Imperat. with afformatives (קומר, קרמי) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with תַן] has, on the contrary, the tone usually on the last syllable (שובה, קומה), with a few exceptions where the word is Milel.

- a) The shortened Imperf. as Jussive has the form יָּקֹם (very 475 seldom יָקֹם, כְּיָקָם).
- b) So in poetic language as Indicative, as יְרֹם, he, it, shall be high.
- c) After Vav conversive, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes Kamets-Khatuph, as יַּקָם לֶדְּרָ, דְּיָבָּם
- d) In Pause, however, the tone remains on the last syllable, as אַנְיבָּין.
- e) With a guttural or Resh, the final syllable may take Pathakh: e. g. סור, and he turned aside (from מוּרֹב).

The full plural ending un (1) has the tone (cf. 472 of this §).

II. Niphal.] Anomalous forms are: Perf. בְּצוֹתֶם, ye have 476 been scattered; Infin. constr. הדוש.

III. Hiphîl.] Examples of Perf. without the epenthetic 1: 477 בְּלֵבְתָּה, thou liftest; הֹבֶּלְתָה, thou killest; and even בְּלֵבְתָה (Num. xvii. 6, &c.).

In the Imperat. the shortened and lengthened forms הַּקִּימָה, 478

- a) The shortened Imperf. has the form יָלָם, as יָלָם, that he 479 may take away.
- b) After Vav conversive the tone is drawn back upon the penultima, as יוֹכֵּן; אָבָּן, and he scattered.
- c) The final syllable, when it has a guttural or Resh, takes Pathakh, as in Kal: e. g. pj, and he removed.

### (Additional Remarks.)

- IV. On account of the intimate relation between verbs Ayin Vav and verbs Double Ayin, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. Imperf. Kal with Vav conversive; Pilel of y and Poël of yy. Hence it is, that they often borrow forms from one another, as in Kal, 江, he despised (Perf. of 江, as if from 江江); □□, he besmeared (for □□).
- 181 In common with verbs yy, those of this class have in Niphal and Hiphil the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by Dagesh forte. This form and the common one are often both in use: e. g. הלים, to incite, Imperf. יפית, הסית (also יפית, הסית, החסית); and he shows the way (also היפית, הסית, הסית, הסית, וויפית, to cause to rest, to give rest, הלין, ילין, to set down, to lay down; ילין, to spend the night, to abide: במול, to be headstrong, rebellious. Other examples: Niph. במול (from הויל, to despise, דיליון, to be circumcised: with a guttural, הויל, to despise, דיליון, to despise, הויל, to despise, הויל.
- Verbs whose middle stem-letter is Vav moveable (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. אָרָה, to be white, Imperf. יְרֵוּע; אָרָה, to expire, Imperf. אָרָוּע; particularly all verbs that are also יִרְּרֵע; צְּוָהְרָּג, to command; אָרָה, to wait, &c.
  - \* Here belong some forms of verbs Pe guttural with Dagesh forte implicitum, which have generally been derived from a false root, or been uncritically altered: viz. עוֹם for שׁהַחַ, and she hastens (from לִינֹט , וַרַעַט , וַרַעַט , וַרַעַט , נַיִּעָט , נַיִּעָט , נַיִּעָט , נַיִּעַט . G.).

## Vocabulary.

To be ashamed, Wila, bûsh \*.

To despise, 172, bûz.

To understand, בַּרְן, bûn (also bîn †).

To arise, קום, kûm.

To fix, establish, ji, cûn.

To scorn, make a mock of, לוֹרְץ, lûts.

To get, obtain, פוק, pûk, in Hiph.

To place; to set on, wir, sûm. To return, intr., shûbh ‡.

 $Wall, fence, ڐڔڗה, g'dērāh(\omega);$  gādăr, to  $fence \S$ .

To break down, γ¬϶, pārăts.

Fortress, מְבֵצֶר (a), mibhtsār 483 (bātsăr, to cut off).

Understanding, תְּבֶּרְנָה (αω),
t'bhûnāh (bhûn or bhîn, to
discern).

To found, יְסַך, yāsăd.

Rottenness, רַקב, rākābh.

Snare, כוֹכְשׁ, môkêsh (yā-kăsh, to set a snare).

Guilt, מַשַּׁאַ, āshām.

Deceit, מְרְכֶּוֹה, mirmāh (rāmāh, to cast).

Therefore, עַל־פֵּן, צַל־כפֿח.

Congregation, עָדָה, Vēdāh (Vādāh, he appointed).

### Exercise 44.

מ) חְיָהְיִ כַּל־נְּדְרָתְיוֹ שֻׂמְיִם מִבְצָרְיוֹ מְחָתְּה: 2 יְהַנְינוֹ פְּתָאיִם בִּתְבוּנְה: 3 הָבִינוּ פְּתָאיִם בִּתְבוּנְה: 3 הָבִינוּ פְּתָאיִם עַרְמָה וֹבְסִר אָבֶרְ בּוֹנִן שְׁמִים בִּתְבוּנְה: 3 הְבִינוּ מֵיְהוֹתְ מִיְרְמָה וֹבְסִילִים הָבִינוּ מֵב: 4 מוֹב יָפִיק רָצוֹן מֵיְהוֹתְ וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׂבֶשׁע וְשְׁבֶשׁע וְשְׁבֶשְׁת בַּלִימְוֹם: 6 אַשְּשֶׁת חֻיֵּיל עֲשֶבֶּת בַּלְיִהְוֹם בַּלִימְוֹם: 7 בַּוֹ לַדְבָר יֵחֲבֶל לֵוֹ ווִיְרָא מִצְּיָה מִצְיָה מִצְיָה בִּעְבְיִמוֹתְיוֹ מְבִישָׁה: 7 בָּוֹ לַדְבָר יֵחֲבֶל לֵוֹ ווִיְרָא מִצְיָה מִצְיָה בֹּעִיִּים בַּלִיתְיוֹ מְבִישָׁה: 7 בָּוֹ לַדְבָר יֵחֲבֶל לֵוֹ ווִירֵא מִצְיָה בֹּעִיבְים בַּלּיתְיוֹ מְבִישָׁה: 7 בָּוֹ לַדְבָר יִחְבֶּל לֵוֹ ווִירֵא מִצְיָה בֹּעִיבְים בַּלּיתְיוֹ מְבִישָׁה: 7 בְּוֹ לַבְּבָר יִחְבֶּל לֵוֹ ווִירָא מִצְיָה בֹּעִיבְים בַּל וֹיִבְיִים בְּיִבְים בְּיִבְיִים בְּיִבְּים בְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּיִבְּים בְּיִבְיִים בְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְים בְּיִבְּים בְּיִבְּים בְּיִבְים בְּיִבְים בְּיִים בְּיִבְיִים בְּיִים בְּיִבְּיִבְּים בְּיִבְים בְּיִים בְּיִים בְּיִים בְּיִבְים בְּיִּים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִים בְּיִבְיים בְּיִים בְּיִים בְּיבְּים בְּיִים בְּיִים בְּיִּבְים בְּיבְיוֹים בְּיִים בְּיִים בְּיִים בְּיִים בְּיבְיוֹי בְּיִבְּיוֹם בְּיבְיוֹים בְּיִים בְּינִיוֹים בְּיוֹבְיוֹים בְּיבְיוֹים בְּיִים בְּיבְּיוֹים בְּיִים בְּיבְּיוֹים בְּיבְּיוֹים בְּיוֹים בְּיבְּיוֹים בְּיבְּיוֹים בְּיבְיוֹים בְּיבְּיוֹים בְּיִּים בְּיבְּיוֹים בְּיבְּיוֹיוֹיוֹים בְּיוֹיוֹיוֹים בְּיוּים בְּיוֹים בְּיבְּיוֹיוֹיוּיוֹיוֹיוֹיוּיוֹיוֹיו

\* In Hiph. to make ashamed.

† Same in Hiph., but also to make to understand; to teach. ‡ In Hiph. to return, restore; in Piel, to lead back, restore.

§ In pl. gidrôth or g'dērôth.

| He who fears (partcp.).

- הְּוֹּא יְשֻׁלֶּם: 8 תּוֹרַת חֲבָם מְקוֹר חַוֹּיִם לְסוֹר מִפְּיִּקְשֵׁי (484)

  מְנֶת: 9 חָכְמַת עָרוּם הָבִין דַּרְכֵּוֹ וְאָוֻלֶּת פְּסִילִים מִרְמָה:

  10 אָנֶוֹלִים יָלָיִץ אָשָׁם וּבֵין יִשְׁרִים רָצְוֹן: 11 וַיָּשִׁימוּ לֶּוֹ לְבַּדְּים יְלִנִּץ תְּשָׁכ וּבֵין יִשְׁרִים רָצְוֹן: 11 וַיָּשִׁימוּ לֶּוֹ לִּבְּדִּים יְלִנְּיִ הָשְׁבִּרִים לְאָכָל אֶת־חְעִבְּרִים לְּשָׁכָר הָוֹעבְּה הָוֹא יִיכְּלוּוּ הַפִּצְרִים לְאָכָל אֶת־חְעִבְּרִים לְּשֶׁרֵּ וְיִכֹּנוּ מַחְשְׁבֹּתְיְדְּ:

  13 וְיֹּשָׁרָה שַׁמֵעַת פֶּתַח הָאִהֶּל וְהָוּא אַחְבִרִיוּ:

  14 וְכָסֵף מִשְׁיָבוּ אַשְׁיִב אֵלִיךְ בְּעָת חַיָּה וְהוּמוּ שַּׁרָר בְּבָּיִרְ בְּיִבְּיִם וְשָׁרָרוּ בַּבְּעָת חַיָּה וְהוּא אַחְבִרִיוּ:

  15 וְאָת־ אַמְיִבוּ הְלִיְבָם אוֹלֵי מִשְׁנֶּה הְוּא: 15 וְאָת־ בִּבְּּכִי אִילִי מִשְׁנֶּה הְוּא: 15 וְאָת־ אַמִּיבוּ שִׁיִבוּ שִׁרִבוּ אֵל־הָאִישׁ:
  - b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (Hiph.) to the land of your fathers.

# CHAP. XI. § 7. Verbs Ayin Yod.

E. g. בין, to discern. Paradigm: see Appendix E, p. 25.

### Short Paradigms.

485		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
		(bān	bîn	bîn	yābhîn	bān
		bîn				
	2 Niphal	nābhôn	hibbôn	hibbôn	yibbôn	nābhôn

Past Partcp. of Kal, bûn.

Imperf. apoc. yābhēn; Imperf. c. Vav conv. văyyā'bhēn. (485) Infin. absol. Kal, bōn; Niph. hibbôn.

#### Normal Forms.

 $Kal \begin{cases} \textit{Perf.} & \text{b$\bar{a}$n} & \text{b$\bar{a}'$n$\bar{a}$h} & \text{b$\bar{a}'$n$t$\bar{a}} \end{cases} \qquad 486$   $Imperat. & \text{b$\hat{n}$} & \text{b$\hat{n}$}'\hat{n}\hat{n} \\ Imperf. & \text{y$\bar{a}$bh$\hat{n}$} & \text{t$\bar{a}$bh$\hat{n}'$\hat{n}$\hat{n}$} & \text{t'bh$\hat{n}$\hat{e}$n$\bar{a}$h}. \end{cases}$ 

- a) These verbs have the same structure as verbs 487 Ayin Vav, and their is treated in the same manner as the of that class: e. g. Perf. Kal shāth (for shāvāth), he has set; Infin. shîth; Infin. absol. shôth (for shāyôth); Imperat. shîth; Imperf. yāshîth; Jussive, yāshēth, with Vav conv. văyyā'shěth.
- b) But the Perf. Kal has, in several verbs, still a second set of forms, which resemble a Hiphîl with the characteristic ה elided: e. g. בִּילֹת, thou contendest; also רְבֹּלְּת, thou contendest; also
- c) Often also complete Hiphil forms occur: e. g. Perf. רְבִּין , הַבְּינוֹתֶם ; Infin. הְבִין (also ; בְּיִן ; Imperat. מָבִין (also בְּבִין ; Partcp. מָבִין (also בְּבִין ; נְּבָּוֹ (also בְּבִין ; נְּבָּוֹ (also בִּיִּשִׁים ; (בְּרַ מַנוֹשִׁים ; (בְרַב also בִּיִיץ ; נְבָּרָב, glittering; also in Perf. מֵצִיץ.
- d) Moreover, as Passive we find a few times Hoph. Imperf. יוֹשֵׁר, from שִׁיר, to sing; וּשֵׁר, from עִיר, to set.

These Hiphil forms may easily be traced to verbs ע, and 488 possibly, in part, belong to that class. The same may be said of Niphal, בְּבֹוֹן; Pilel, בּבֹוֹן; and Hithpaēl, (as if from (as if from these verbs are in every respect closely related to verbs w. Hence it is that we find several verbs used promiscuously, as ע and ע, and with the same meaning in both forms, as עלין and ע, and with the same meaning in both forms, as

- (488) (denom. from לֵּיִל, to spend the night; Infin. also שִׁים; לוּן, to place; Infin. also יָשִׁים; Imperf. יְשִׁים; once יִשִּׁים, In other verbs one of the two is the predominant form, as בִּיל, to exult (לְיִם only once, Prov. xxiii. 24). But few are exclusively אָים, to contend; שִׁישׁ, to set; שִׁישׁ, to rejoice.
  - The old Grammarians referred all these forms to verbs y, which it may, indeed, in some cases be right to do.
  - 490 The Pdm. App. E, p. 25, is placed by that of verbs y, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
  - 191 The Imperf. apoc. is יָבֵן; with retracted tone it takes the form יָבֵר לֹיִי. So with Vav convers. מְלֵב לֹין, and he placed; מוֹל מוֹן, and he perceived.
  - As Partep. act. Kal we find once ל, spending the night (Neh. xiii. 21); Part. pass. שִׁים or שִׁים, according to a various reading (2 Sam. xiii. 32).
  - Verbs אָט scarcely ever suffer their א to quiesce, and hence are irregular only as verbs with Ayin guttural. Yet in the Perf. of the very common verb אָטָא, to ask, the feebleness of the א reduces the a under it to (-), and in a closed syllable to (-) and (-), when the syllable is toneless, and no full vowel precedes the א (just as in some verbs בי אַאלְהָנר, שָאַלְהָנר, שָאֵלְהָנר, שָאֵלְהָנר, שָאֵלְהָנר, שָאֵלְהָנר, שָאֵלְהָנר, עָשָאלְהָנר, עַּאַלְהָנר, שַׁאַלְהָנר, שִׁאַלְהָנר, שִּאַלְהָנר, שִׁאַלְהָנר, שִׁאַלְהָנר, שִׁאַלְהָנר, שִׁיִּבּנר, שִּיִּבּנר, שִׁיִּבּנר, שִּיבּנר, שִׁיִּבּנר, שִׁיִבּנר, שִׁיִבּנר, שִׁיִּבּנר, שִׁיִּבּנר, שִׁיִבּינר, שִׁיִּבּנר, שִׁיִּבּנר, שִׁיִּבּנר, שִׁיִּבּנר, שִׁיִבּינר, שִׁיִבּינּי, שִׁיִבּיי, שִּיבּיי, שִׁיִּבּיי, שִׁיִּבּיי, שִׁיִּבּיי, שִּיּבּיי, שִּיּבּיי, שִּיּבּיי, שִּיבּיי, שִּיבּיי, שִּיּבּיי, שִּיבּיי, שִּיי, שִּיבּיי, שִּיבּיי

# Vocabulary (exclusively ").

### Of this kind are:

בין, To exult, בין. דס exult, ביל. דo pass the night, לִין. דיב To contend, plead, רִיב.

To smell, רֵיחַ.

To put, set, place, שִׁים

To set, put, שׁית.

### Exercise 45.

a) בְּינוּ בְּּעֲרִים בָּעָם וּּכְסִילִּים מָתַי תַּשְּׂבְּילוּ: 1 495 בּינוּ בְּקַצִיר מַאֲכָלְהּ: ½ הַּנְמָלָה תָּכִין בַּקָּנִיץ לַחְמָה אָנְרָה בַּקּצִיר מֵאֲכָלְהּ: 2 אַל תָּרִיב עִם־אָדָם חִנָּם: 4 לֵב אָדָם יְחַאֵּב דַּרְכָּוֹ 3 אֵלָרוּ: יַבִין צֵעֲרוֹ:

b) 1. Plead with \* your mother, plead: for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

# Chap. XI. § 8. Verbs Lamed Aleph.

E. g. אַנְיָב, to find. Paradigm: see Appendix E, p. 26.

#### Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	mātsâ	m'tsō	m'tsâ	yimtsâ	mõtsē <sup>a</sup> 4	96
2 Niph.	nimtsâ	himmātsêª	himmātsē <sup>a</sup>	yimmātsē <sup>a</sup>	nimtsâ	
3 Piēl	mitstsê <sup>a</sup>	mătstsēª	mătstsēª	y'mătstsēª	m'mătstsēª	
4 Pual	mŭtstsâ	mŭtstsâ	(none)	y'mŭtstsâ	m'mŭtstsâ	
5 Hiph.	himtsîª	hămtsîª	hămtsē <sup>a</sup>	y'ămtsîª	mămtsîª	
6 Hoph.	hŭmtsâ	hŭmtsâ	(none)	yŭmtsâ	mŭmtsâ	
7 Hithp.	hith-		hith-	yith-	mith-	
	mătstsē <sup>a</sup>	, mătstsē <sup>a</sup>	mătstsē <sup>a</sup>	mătstsē	mătstsē <sup>a</sup>	

### Past Partcp. of Kal, mātsûa.

Jussive (Hiph.) yămtsē<sup>a</sup>; Imperf. c. suff. (Piēl) y'mătstsēnî, (Hiph.) yămtsîēnî.

- \* A. † KYJ, and went out.
- ‡ To be rendered by נָתוּ. § Hiphîl.
- || i. e., the odour, your pleasant.

#### Normal Forms.

497 1 
$$Kal$$
  $\begin{cases} Perf. & \text{mātsā} & \text{mā'tsĕāh} & \text{mātsāthî} \\ Imperat. & \text{m'tsâ} & \text{m'tsĕ'a'nāh} * \end{cases}$ 

$$2 Niphal \begin{cases} Perf. & \text{nimtsâ} & \text{nimtsē'a'thāh} \\ Imperat. & \text{himmātsē} & \text{himmātsĕ'a'nāh} \end{cases}$$

(The conjugation in the other forms is analogous to these.)

The N is here, as in verbs ND, treated partly as a soft guttural consonant (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter.

- 199 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb (e. g. מַצֵּא מָבֵּא מָבֵּא (מַבֵּא מָבֵּא מָבֵּא (מַבֵּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא (מַבַּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא מִבָּא נפּ. but Pathakh before is lengthened into Kamets, viz. in the Perf., Imperf., Imperat. Kal, in the Perf. Niphal, Pual, and Hophal. The (+) however is mutable, hence in the plural, יּמִבָּאוֹנּא נִינִיא מִבּא מִּבְּא מִבְּא מִבּי מִבְּא מִבְּי מִבְּא מִבְּא מִבְּא מִבְּי מְבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִבְּי מִב
- 500 The Imperf. and Imperat. Kal have A after the analogy of verbs Lamed guttural.
- Also before afformatives beginning with a consonant (ת, בוֹ אֹ is not heard (quiesces in the Perf. Kal, in Kamets, בְּצָאׁרָה; in the Perf. of all the other conjugations, in Tsere, בִּבְּאָרָה; in the Imperat. and Imperf. of all the conjugations, in Segol, בִּבְּאַרָה.
- from the great resemblance between verbs and from the great resemblance between verbs and from the latter.
- Before afformatives beginning with a vowel, א is a consonant, and the form regular, as מָצָאר.
  - \* a in Italics is quiescent.
  - † Before the suffixes chā, chēm, chen, the x retains its character as a guttural, and takes (-:).

#### REMARKS.

Verbs middle E, like בְּלֵאָ (mālē), to be full, retain Tsere in 504 the other persons of the Perf., as בְּלֵאָת. Instead of בְּלֵאָת is sometimes found the (Aramæan) form קְרָאַת for הְלָאָת, she names.

The Partop. fem. is commonly, by contraction, מַצֵּאָת, seld. 505 מַצָּאָת, and defectively written יוֹצֵא (from יִנְצָא ).

The א sometimes falls away, as in מָלֵתִי, מָבָּתִי, Niph. הַחַמָּ, ye are defiled; Hiph. הַחַמִי,

### Vocabulary.

To call, קרא, kārâ.

To hate, אַנַשׁ, sānēª.

To be full, מֵלָּא, mālēa.

To drink (to excess), אֶבֶּטְ, sābā.

Fear, יְרֵאָה, y'rēāh; constr. ער (ש), yārēa, to fear.

A path, בְּתִיבָה, n'thîbhāh (nāthăbh).

Treasure-house, אָלְאָר, ōtsār 507 (pl. -ôth).

To violate, injure, סְבָּק, khā-mās.

Rag, קָרָע, kĕ'rău (kārău, to tear).

Therefore, על־כן, צוֹם על־כּם, צוֹם בּם,

To defile, Nロロ, tāmēa.

To assemble (in troops), אֶבֶיָּ, tsābâ.

To sin, NOT, khātâ.

### Exercise 46.

מִשְׁפֶּט: לְהַנְּחִיל אְהָבַן יֵשֶׁ וְאִצְּרְתֵיהָם אֲמֵלֵא: 6 מִּצְאַ (508)
מָצְאַ חַיִּים ַנִיפֶּן לְצוֹן מֵוְהֹוְה: וְחְמִאִי חֹמֵס נַפְּשֵׁוֹ בָּלִּר
מְשֵׁנְאֵי אָהָבוּ מָוֶת: 7 \* אַל־תִּיהָם אַבְּלְבִישׁ נּנְּמְה:
מְשָׁמוּ אָת־הִיבְּל לְמִיּים : בְּנְחֲלָהֶ שְׁמִּי בָּל־אָרֵח שֶׁכֶּר שְׂנֵאְתי:
פַפִּיִם סְבִּיבְוֹת יְרִשְׁלָם לְעִיִים: נָתְנִי בְּלְרִעִים תַּלְבָּישׁ נִּיּמְה:
שְׁמוּ אֶת־הִירְוּשְׁלַם לְעִיִים: נָתְנִי בְּלְתִיְה מִפְּמִיוֹ אֶתְרֹבִילְ לְנְיִשְׁרְ
שְׁמוּ אֶת־יִרְוּשְׁלָם לְעִיִים: נָתְנִה שְׁרִיִּיד לְחַיִּתוֹ־אָבֶר שְׁבָּדִיד מִצְּבְל
שְׁמוּ אֶת־יִרְוּשְׁלָם לְעִיִים: נָתְנִיך לְחֵיִתוֹ־אָבֶר שִׁבְּיִיד מִבְּיִר מְנִיְיִם וְּשְׁרִיים בְּשֵּׁר חְמִסִידִּיד לְחִיתוֹ־אָבֶר וֹ שִּׁכְיִים בְּשֵּׁר חְמִילִיך לְחִיתוֹ־אָבֶר וֹ שִּׁבְּיִים וְבִּיִּיך וְשִּׁלָם וְעִיִים בְּנִילְים וְאֵיוֹ מִוֹבֵּר: 10 וְיַעַשׁ אֻת הַפִּיוֹר בְּמָם וּ
בְּנִי נְתְשָׁת בְּמִירְאֹת וְהַבְּיִבׁ וֹת יְרִישְׁלָם וְעִיִים בְּנִילְים וְאֵין מוֹבֵּר: 10 וְיַעַשׁ אָת הַפִּיִּיר בְּבָּיוֹר בְּיִחְים בְּבָּנִי וְיִישְׁרְ הְשְׁלְם וְמִיִים בְּבְּיִר וְמִיְתוֹ בְּבִייִים וְנִישְׁת בְּנִייִים בְּעִיר וְתִּשְׁת בְּבִייְשׁת וְמִיתוֹ בְּבְּיִי בְּיוֹים וְנִייִים בְּעֵּר וְיִשְׁלָם וְאִין מוֹבֵּר. וְחִיתוֹל אְבִיי בְּבִּיוֹת וְנִבְיוֹת וְנִבְייִים בְּנִילִים וְחִיּבְּי בְּיִישְׁת בְּבִּיִים וְבִּיוֹים בְּנִילִים בְּנִייִים בְּנִייִים בְּיִישְׁת בְּבִּיוֹ בְּחִישׁת וְמִאָר.

b) 1. I have hated knowledge ¶. 2. Who hates knowledge. 3. Thou shalt not hate thy brother. 4. The sacks are filled with silver. 5. Thieves, being found, shall return seven-fold. 6. Understanding cries-aloud, and Wisdom gives-forth her voice. 7. To them will we cry. 8. Shall I not cry-aloud, and give forth my voice? 9. Who will fill my treasures? 10. They who find me will find life. 11. They shall assuredly find life. 12. Thou shalt not hate those-who-hate thee.

\* Be not thou (ne sis): from hāyāh.

† 'Those who squander their own body,' i. e., voluptuous profligates (Gesenius, Maurer). Others (as Rosenmüller) translate it in the same sense as the English Bible: riotous eaters of flesh.

† (Of) every kind (Maurer).

§ Have come; Nia, to come. || (Of the women) assembling.

שנאתי מוּסֶר (Prov. v. 12).

# Chap. XI. § 9. Verbs Lamed He.

E. g. קלָם, gālāh, to reveal. Paradigm: see Appendix E, [pp. 28, 29.

### Short Paradigms.

		1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1	Kal	gālāh	g'lôth	g'lēh "	yiglĕh	gôlēh	509
2	Niph.	niglāh	higgālôth	higgālēh	yiggālĕh	niglĕh	
3	Piēl -	gillāh	găllôth	găllēh	y'găllĕh	m'găllĕh	
4	. Pual	gŭllāh	gŭllôth	(none)	y'gŭllĕh	m'gŭllĕh	
5	Hiph.	higlāh	hăglôth	hăglēh	yăglĕh	măglĕh	
6	Hoph.	hŏglãh	hŏglôth	(none)	yŏglĕh	mŏglĕh	
7	Hithp.	hithgăllāh	hithgăllôth	hithgăllēh	vithgälleh	mithgälleh	

### Past Partcp. of Kal, gālûi.

Infin. absol. (Kal) gālōh; (Niph.) niglōh; (Piēl) găllōh; (Pual) gŭllōh; (Hiph.) hăglēh; (Hoph.) hŏglēh; (Hithp.) hithgăllōh.

Imperf. apoc. (Kal) yîgĕl; (Niph.) yĭggāl; (Piēl) y'găl; (Hiph.) yĕ'gĕl; (Hithp.) yithgăl.

#### Normal Forms.

These verbs, like verbs  $Pe\ Yod\ ("ב)$ ), embrace two 511 classes, originally distinct, viz. ל"ל and ל"ל; but in Hebrew the original and have passed over into a feeble ה, in all the forms which end with the third radical. All, however, except a few forms, are originally ל"ל; so that the two classes are less prominently distinguished than verbs "ב"ל and "ב"ל.

Wholly different are those verbs whose third radical is a 512

- (512) consonantal הן (with Mappik: e. g. הבה), which are inflected throughout like verbs Lamed guttural \*.
  - The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfects* end in  $\bar{a}h$ .

All the Imperfects and Participles Active, in ĕh.

All Imperatives, in ēh.

The Infin. absol. (except in Hiph. and Hoph.), in  $\bar{o}h$ .

- At the end of the Partep. Pass. of Kal the original appears, אָלָלּי, gālûi, as also in some derivatives.
- The Infin. constr. has always the feminine form in ה: hence in Kal, בְּלוֹת, g'lôth; in Piēl, הַלּוֹת, găl-lôth, &c.
- Before the afformatives beginning with a consonant (ח, ג), the original 'remains, but not as a consonant: it would properly form with the ă the diphthong ai; but this diphthong in the Perf. is first contracted into ê (יבֵי), and then further attenuated into î, but in the Imperf. and Imperat. it is changed into the obtuse '= (è). Thus in Perf. Piēl, from אָלִילָם, (after אָלִילָבוּ) we get first אָלִילָם, and then, by attenuating the ê into î, אָלִילָם; in the Imperf. Piēl, אַלִּילָם. In the Passives the ê is always retained; in the Actives of the derived conjugations, and in the Reflexives, both ê and ī are used alike (see 527, 531); on the contrary, in Kal (the most common species) we find only î. Accordingly we have in the

Perfect Kal î, as נְּלִיתָּ;

<sup>\*</sup> It is certain, however, that some verbs it originated in verbs with final in, this letter having lost its original strong and guttural sound, and become softened to a feeble in.

Perfects of the other active conjugations (in- (516) cluding the reflexive Hithp.) ê and î promiscuously, as בָּלִיהָ and נִּלִיהָ;

Perfects of the Passives only é, as גָּלֵיתָ;
Imperfects and Imperatives always ֶׁ (è), as
הִּגְלֶינָה , בְּלֶינָה

Before the afformatives beginning with a vowel 517  $(\hat{u}, \hat{l}, \bar{a}h)$ , the Yod with the foregoing vowel usually falls away [אָלֵי = בָּלֹי, &c.]; but it is retained in ancient full forms, particularly in pause, as יֵלְיִי (see 524, 530). Before suffixes also it falls away, as בָּלִי (see 539).

The Yod disappears also in 3 Perf. sing. fem., 518 where ה\_ is appended as feminine ending, as בַּלְת. But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending ה\_ is appended so as to form בַּלְתָה. So in all conjugations: e. g. Hiph. הִגְּלְתָה, common form הִגְּלְתָה, in pause הִגְּלְתָה.

The formation of the shortened Imperf., which 519 occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (apocopé) of the  $\vec{n}_{\pm}$ , by which still other changes are occasioned in the form (see 522, 526, 528, 533). The shortened Imperative is also formed by apocopé of the  $\vec{n}_{\pm}$  (see 529, 534).

### REMARKS.

I. Kal.] For the 3rd Perf. fem. the older and simpler form 520 בלת, from לְּבָּׁיִת, is almost entirely banished from common use. But with suffixes it is always used, see 539.

a) The Infin. absol. has also the form אָל, videndo.

- (521) b) As the Infin. constr. occurs also, though seldom, עַשׂה, as well as the feminine form רָאָה, to see.
  - The apocopé of the *Imperf*. occasions in *Kal* the following changes:
    - a) The first stem-letter most commonly receives the helping-vowel Segol, or, when the middle radical is a guttural, Pathakh: e. g. יְנֵיעֵל, for יְנֵילָן, and he built; עִייַל, let him look, for יִנִיעִי
    - b) The Khirik of the preformative is also sometimes lengthened into Tsere (because it is now in an open syllable), as יָרָאָר let him see (fr. רַאָּה).
    - c) The helping-vowel is sometimes omitted: e. g. בְּינִישְׁהַ, וְיִּשְׁהַ, The verb אָבָה has the two forms מְיִרָא and יִרָּרְא, the latter with Pathakh on account of the Resh.

    - e) The verbs הָּיִה, to be, and הְיִה, to live, which would properly form in the Imperf. apoc. יְהִי, change these forms to יִהי, יְהִי (y'hî, y'khî), because the Yod prefers a vowel before it in which it may quiesce.
  - The full forms without the apocope of היי sometimes occur even after Vav conv., especially in the 1st person and in the later books: e. g. וְאֵרְאָה, and I saw, twenty times, but not in the Pentateuch, וְיִּעִשֹה, and he made, four times.
  - The original ' is sometimes retained before the afformatives beginning with a vowel (cf. 522, above), especially in and before the Pause, and before the full plural ending (ûn) אָרָה, or where for any reason an emphasis rests upon the word. Perf. אָרָה, they took refuge: Imperat. בְּעָיׁר, they took refuge: Imperat. יְּעָהְיֹר, they increase, more frequently like יִּעָהְיִר, they drink (cf. 530).

The Partop. act. has also a fem. of the form אַוֹפִיּה, spying; 525, fruitful; in the Plur. like אוֹתִיּוֹת. The Partop. pass. is sometimes without, as עשׁרָּי for עשׁרָּי, made, אַבּרָּ.

It is but very seldom that the second syllable is defectively written.

- II. Niphal.] The apocopé of the Imperf. occasions here no 526 further changes (יְבֶּלֶה from יְבָּלֶה; yet in one verb y guttural we find a form with (בְּ) shortened to (בְּ), viz. יְבָּוֹת (for הַעָּרֶה). Similar in Piēl, הִעָרָה (from הִּתְרֶעֶה), and in Hithpaēl, הִתְרֵעֶה (from הִתְרֶעֶה).
- III. Piēl, Pual, and Hithpaēl.] In the Perf. Piēl, the second 527 syllable has Khirik instead of the diphthongal é in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes Khirik is always employed, except in Pual, which always has Tsere (1).

The Imperf. loses, after the apocopé, the strong Dagesh of 528 the second radical; hence Piēl, וְיִבוּן; Hithpaēl, וְיִבּוּן. Less frequently is the Pathakh then lengthened into Kamets, as וְיִבּוּן, (cf. 526).

In Piel and Hithpael are found also apocopated forms of the 529 Imperat., as בּ for בְּכָּה, prove! הַתְּחָל, feign thyself sick.

Examples of Yod retained in cases where more commonly it 530 is omitted: Imperf. יְבַקִיוּנִי, will ye liken me; יְבַקִיוּנִי, they cover them.

- IV. Hiphil and Hophal.] In the Perf. Hiph. the forms 531 מול מול מול are about equally common; before suffixes the latter is used, as somewhat the shorter. In Hophal always '.....
  - a) The Tsere of the Infin. absol. Hiph. is the regular vowel 532 (as in הַקְמֵל); to this the Infin. absol. Hoph. conforms, as in הַפּרָה.
  - b) The verb רְבָה, to be much, has three forms of the Infin. : הַרְבָּה, much (used adverbially); הַרְבָּה, used when the Infin. is pleonastic; הַרְבּוֹת, the Infin. constr.

- The Imperf. apoc. has either the form יְבֶּל, יִפְּת, יִפְּת, יִבְּר, or (with a helping-vowel) יְבֶּל, for which, however, is invariably substituted the form יָבֶל, as יַבֶּל. Examples with gutturals: וְיַבֶּל, &c., which can be distinguished from the Imperf. Kal only by the signification.
- The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as בְּרָבָּה for בְּרָבָ, הַבָּרָ, הַבָּרָ, קבָר, קבָר for הַעַלֵה for הַעַלֵה.
- The Imperf. with Yod retained occurs only in הקיון, from

### (ADDITIONAL REMARKS.)

- The Yod is found even at the end of the word (which is also a Syriasm) in וְהַוֹנֵי, הְוֹנֵי, and hence in the Plur. הַּמִּטִין.
- In three verbs is found the unfrequent conjugation Pilel, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form , viz. נְאָנָה, to be beautiful, from נְאָנָה, the archers: but especially שָׁהָר, to bow, Pilel שִׁהְנָה, hence the

<sup>\*</sup> The Jussive signification in these examples is the reason that they have Tsere like the Imperat. But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between (...) and (...). See Gen. xxvi. 29; Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הְשְׁתְּחָןה, to bow oneself, to prostrate oneself, 2 pers. (528)

י\_ and יַּי, Imperf. יִשְׁתַחוּר, apoc. וְיִּשְׁתַחוּ, for וְיִּשְׁתַחוּ, for וְיִּשְׁתַחוּ

Before suffixes the הוחם, with the preceding vowel, falls 539 away, as יְעָנֵהְ, he answered me, אָנָהְ, Imperf. יְעָנָהְּוּ, Hiph. יְעָנָהְּוּ, Very seldom ב takes the place of the final הַ סִי הַ, as in יִבְּעָרָהְ, he will cover them; יְעָנָהְּוּ, smite me. The 3 Perf. fem. always takes before suff. the older form ב ב (see 518), yet with a short ă, as in the regular verb: e. g.

יעשרוני in pause בּלַתוּר, יעשׂרוני.

## Vocabulary.

To trust (in), (בְּרָה, khā-sāh (b').
To build, בְּרָה, bānāh.

To stretch out, בַּטַה, nātāh.

To multiply, רְבָה, rābhāh. To feed, רעה, rāyāh.

To babble, Ξής, bātāh (comp. βαττολογεῖν and blaterare).

To befall, אָנָה (in Pual) ānāh.

To see, רְאָה, rāāh. 540
Piercings, מַּדְקְרוֹת, mădk'rôth (dākăr).
Sword, הֶּרֶב, khĕ'rĕbh.

The world, הַבָּל, tēbhēl, poetic (= ἡ οἰκουμένη, yābhăl).

Embryo; unformed substance, j, gōlĕm (gālăm, glomeravit).

### Exercise 47.

מ) שְׁתָוּל עַל־פַּלְגַּי־מָיִם אֲשֶׁר פָּרְיוֹ וּ יִתַּן יִתַּן בּּנְיִיתִ שְׁתָּוּל עַל־פַּלְגַּי־מָיִם אֲשֶׁר פִּרְיוֹ וּ יִתַּן בּנְמִיתִי בְּעִתְּוֹ וְעָלֵּחִוּ לְאֹ־יִבְּוֹל וְלָל אֲשֶׁר־יִעֲשֶׁה יַצְלִיחַ בּ בְּמִיתִי יְבְיִּר יְמֶיֶדְ וְיוֹסִיפּוּ לְּדְּ שְׁנְוֹת יְבִין וְאָיִן מַקְשִׁיב בּ בּ כִּי־בִי יִרְעַוּ רַבִּיְם עֵּאָוִילִים בּּוְחַסַר־בֹּעְב יַמִים בּיִים עָאָוילִים בּּוְחַסַר־בֹעב יִמְיוֹם יִבְיִם הַ בְּמָב וּלְשָׁוֹן חַכָּמִים יְמִיּתוּ בַּנְמִים בּוֹשֵׁה בְּמַדְקְרוֹת חָבֶב וּלִשָּׁוֹן חַכָּמִים יְמִיּתוּ בּוֹלְשִׁוֹן חַכָּמִים יִמְיוֹת חָבֶב וּלִשְׁוֹן חַכָּמִים יִּמִיּתוּ בּוֹלְשִׁוֹן חַבָּמִים

- מַרַפָּא: 6 לְאִייָאָנָה לַצַּדִּיק כָּלֹדָאָוֶן וֹרְשַׁעִים מֵלְאוּ רָע: (541) וֹהְיָהׁ 🕫 בִּיהֹנָהׁ וֹמְלֹאָה פּיּדֹיָ הָבָּל וֹמְלֹאָה י 🤋 בַּיהֹנָהׁ וֹ קָּסִיתִי אָיִדְ הְאַמְרָוּ לְנַפָּשָׁי נֿוּדִי הַרָבֶם צִפְּוֹר: 9 הֵימֵיבָה בָרצְוֹנִךּ אֶת־צִיָּוֹן הִבנֶּה חוֹמְוֹת יְרְוּשָׁלָם: 10 בַּלְמֵין רָבְּאַנּ י אַנֶּיד וִעַּ֫ל־סִפִּרִד בָּלֶם וְּפָּחֵבוּ \*יָמִים יָצְרָוּ וִלְאַ אֶחַר בְּהֶם: יּנְלַכִים עֲשַׂוֹת בֶּלָשַׁע פִּי בִּצְּדָקָח יִפְּוֹן בִּפֵּא: מְלַכִים עֲשַׂוֹת בֶּלָשַׁע פִּי בִּצְדָקָח
  - b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

#### Write down the forms: 542

I was. Thou wast. Thou (f.) wast. He will be.	I will be. Thou (m.) wilt be. Thou (f.) wilt be. He will be.	Be thou. Be thou (f.). Be you. Be you (f.).	To be. In-being.
He will be. She was.	She will be.	Be you ( <i>f</i> .).	

<sup>\*</sup> Most recent interpreters translate the latter clause thus: the days [sc. of my life] all of them were predetermined, and (= when) not one of them [yet was]. So Maurer, De Wette, Hengstenberg. Cullam refers, by anticipation, to 'days.'

## Chap. XII. Suffixes of the Verb.

The suffixes appended to the verb express the ac- 543 cusative of the *personal pronoun*. They are:

#### SINGULAR.

Person.	Forms proper for the Perfect Tense.	Forms proper for 544 the Imperfect.
1 me (c.)	<u> </u>	<u>הְיִּי</u>
2 thee (m.)	T, in pause Tar or Tar	-رة or مـــ
2 thee (f.)	$\overline{\eta}_{\overline{1}} \cdots \overline{\eta}_{\overline{n}} - \overline{\eta}_{\overline{n}}$	
3 him	יור יור	
3 her	$\overline{n_{\pm}}\cdots\overline{n_{\pm}}-\overline{n_{\pm}}$	

#### PLURAL.

Affixes of the Imperfect, when preceded by an Epenthetic Nun.

#### SINGULAR.

## Perfect with Suffixes.

- 546 As a general rule,
  - a) the forms that end in a consonant, take the suffixes that begin with a vowel (called a vowel-of-union);
  - b) the forms that end in a vowel, take the suffixes that begin with a consonant.
  - c) The vowel-of-union for the Perfect is  $\check{a}$  (or  $\bar{a}$ ).
- Whatever changes the afformatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

		takes	for
a) T	he 3rd sing. fem.	ăth or āth	$\bar{a}h$
<i>b</i> )	2nd sing. fem.	tî	t
	2nd plur. masc.	tú	tĕm'

- Here observe, (1) the 2nd sing. fem. (which is derived from an old form ăttî) becomes identical in form with the 1st pers. sing., and is only to be distinguished from it by the context; (2) of the 2nd plur. fem. no instance is found with suffixes.
- [The 3rd sing. fem. of the Perfect (1) draws the tone to itself, except with chem, chen, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

## View of the Suffixes to the Verb (E.).

#### I. To THE PERFECT.

		transit. Kal		3 f. sing.
550 Verb:		he has wr	itten	בָּתִבָּה
Suff.: sing. 3 m.		בָּתְבָהוּ		בָּתָבַתְהוּ
		or		or
	him	ו כְּתָבוֹ		בָּתָבַתוּ
∸ f.	her	בְּתָבָה		בָתַבַּתָּה

сн. 12.]		Suffixes of	of the Verb.	195	
2 r	n.	thee 7	2 כתו	פָּתָבַתָּדְ	550)
- f		thee 3	פֿתַל	בָּתַבְּתִּדְּ	
1	. •	me בני	בָּׁתָּוֹ	בָּתַבָּתִנִי	
pl. 3	3 m.	them	בָּׁתָׁוַ	בָּתָבָתָם בְּתַב	
— f	•	them	ָבָ <b>ת</b> ָ	בַּתָבֶּתַי	
2 r	n.	you DD	בָּׁתַ	בָּתְבַּתִּכֶּם בּ	
· — f	•	you )	אַתַּוּ	בָּתָבַתֹּבֶּוֹ בִּי	
1.		us אַב	בָּתָוּ	בַּתָנוּ בַּתְנוּ	
é			in the same wa		
	1) 14!	the other	אַהֶבֹכֶם (3 אָבוּ forms as Dia	יָאַהַבְּתְהוּ יִּאָ	
	זבו (1	T the other 75, 2, 3) ቸ	forms, as Piē בַרַכָּך, כִּתֶּב.	כִּהְבַּתְּהוּ ::	
	1	. •	; · · /; -··	1	
	•	2 m. sing.		3 pl.	
Suff , sing ?		בֿעַבֿעַ	בַּתַּבְתִּי	בַּתְבוּ	
Suff.: sing. 3 m.	}	ַבְּתַבְּתְּהוּ	פַתַבְתִּיהוּ	פָּתָבוְּהוּ	
	him	or כתבתו	or פתבתיו	(none)	
— f.	her	בַּתַבְתַה	פֿתַבְתֵּיהַ	פָּתָבוּהָ	
2 m.	thee	(none)	קַתְבָּתִידְּ פַּתַבְתִידְּ	خِبْرَجْهُ	
— f.	thee	(none)	כתבתיד	פֿתבוּדָּ	
1.	me	פתבתני	פַּתַבּתִינִי	בְּתַּבְוּנִי	
pl. 3 m.	them	כַּתַבָּתִם	פַּתַבְּתִּים פַּתַבְּתִים	פַּתַבוּם	
— f.	them	פַּתַבְתַן	כתבתיו	בָּת <u>ַ</u> בוּן	
2 m.	you	(none)	כָּתַבְּתִיכֵם	כֹתַבוּכֵם	
— f.	you	(none)	כֹתַבִּתִיבֵו	פֿתַבוּבֵו	
1.	us	פַתַבְתְּנוּ	בָּתַבִּתִינוּ	כֹתַבוּנוּ	
		so the suff. t	o the Persons	In the same way	
		of all Verba กากว	l-stems : כתבתיהו	lst and 2nd pers. plur.	
	,, (4	בּתַבָתְ &c.	1.:	יִבְתַּוּהוּה פַּתַבְּתוּהוּה	
				בָּתַבָּנוּהוּ	

### II. To THE IMPERFECT.

551	transit. Ka	l, 3 sing. m.	3 pl. m.	Kal Impe	rat. sg. m.
	Verb:	יִכְתֹב	יכתבו	בָתב	שמע
	Suff.: sing.)	יכתבהו *	ו יכתבוהוי	פתבהו	שמעהו נ
	3 m. J	1777	T:	בייה בני	שמענו שמענו
		יכתבנו		िं। ऍः चि	िश्चि :
		יכתבו			
	— f.	ירה רה	ירה רוד	פתבה	ליורליודה
	•	יכתבנה יכתבנה	**'T*:'֥	र्नार्थः क	TIVE
		יכתבה		מת רה	
	2 m.	T:T:	ירה רוד	פָּתִבָּה	
	— f.	יִבִּתְּבְּךְּ	יבייינדיין. יכתבוד		
	— ı. 1.	יביה בנו היידו:	יכוינבון:		
	pl. 3 m.	ירוידר.	יכתבום	מת מנו	17111411
	pr. 5 m.  — f.	ירוידה.	יבוינבוים:	المراجد ا	שבוערי
				تِ البات	שבועם
	2 m.	3 יִכְתָּבְכֶּם	יכתבוכם	בֿנִיבוּ	שבָען
	— f.	יִכִתְּבִבֶּו	יִכִּתִבוּכֵּן		
	1.	יכתבנו	יִלִּתִבוּנוֹי		
			• •	בַּתִבֵנוּ	שמענו
			The suffixes		
			pers. in	the same w	ay.

 $\ddot{a}$  in the last syllable, יְנְהְנָהְ : 1. יְנְהְנָהְ : 2. יְנְהְנָהְ : 3. יִּנְהְנָהְ : 2. יִשְׁמֵעְ יִנְהַנָּם :  $-\dot{e}$  in the last syllable, יְכַתְּבְּהְרָ : 1. יְכַתְּבָהְ : 2. יְכַתְּבָהְ,

\* So also to all persons ending in the 3rd radical : תְּכָתֹב,

† So also to חכתבן 2 plur. m. and 3 a. 2 plur. f., and to 2 sing. f.; instead of which הכתבין is also possible.

† To the f. sing. and to the plur. like to the Imperf.

קבָתָבְיָ, קבִתּבְיָי, 3. פַבֶּבְתָבְיָ בְּבָתָבִיּי, הַצֵּשַיִּי: (551) 2. ישַׁלַחְבָּם; 3. ישַׁלַחְבֶם. יּישׁלַחַבָּם. or u in the last syllable, יַכְתִּיב, Hiph.: 1. יַכְתִּיב, 2. יַכְתִּיב; יַבְרְיבְכֶם 3. יֹבְרְיִיבֶּכְם with gutt. יַבְרְיִיבֶּכְם יַּיּ

### Exercise 48.

a) יַּבְּנִי אָּלָהַים כְּחַסְדֶּך כְּרָב בֹרְחַמֶּיך מְחֵה פְּשָׁעִי 1 552 הַנְנִי אָלָהִים כְּחַסְדֶּך כְּרָב יַם בֶּרָבִי בַּבְּחַנִי מֵעַוֹּגִי וּמְחַשְּאתִי שַּהַרְנִי: 3 בִּי־בִּשְּׁעַי 2 הֶרֶבֹי בַּבְּחַנִי מִעָוֹגִי אָנִי אַדֶע וְׁחַפָּאתִׁי נֶנְדִּי תָמִיר: • לְדָּ לְבַדְּי וֹ חָפָאתִי יִהָרֵע בְּעֵינֶידּ עָשִׁיתִי לְמַעַו תִּצְבָּק בְּדָבְלֶד תִּוְבֶּה בְשָּבְּמֶד 5 הַן־בְּעָוֹן חוֹלָלֶתִי וֹבְחַמְא יֶחֲמָתְנִי אִמְי: 6 הַן־אָמֶת חַפַּצְהַ בַּשָּׁחֶוֹת וּבְּסָהָם חָכְטָה תְוֹרִיעָנִי: ז הְחַשְּׁאֵנִי רָאַמְיעֵנִי שָּׁשְׂוֹן 🤞 רָאָמְיעֵנִי שָּׁשְׁוֹן יְשִׂמְחָהַ הָּגִּלְנָה עֲצַמְוֹת דִּבְּיתָ: 9 הַסְתֵּר בָּנֶידּ מֵחֲטָאָי וְכַל־עֲוֹנֹתַיִ מְחֵח: 10 גַב אָהוֹר בְּרָא־לֵי אֶלהָים וְרִוּחַ נָבוֹן חַהֵּשׁ בְּקִרְבִּי: 11 אַל־תַּשְּלִיבֵנִי מִלְּפָנֶיֻדּ וְרִוּחַ לָּוְרְשְׁדֹּ אַל־תַּקָּח מִפֶּנְיּ י 12 הָשִּׁיבָה לֵּי שְּׁעֵוֹן יִשְּׁעֶדְּ וְרִוּחַ נְדִיבָּה תִּסְמְבֵנִי: 13 אֲלַמְּדָה פְּשְׁעֵים דְּרָכֵיֶד וְחַשָּאִים אֵלֶיד יַשְׁוּבוּ: 14 הַצִּילַנִי מִדָּמִים | אֱלֹהִים אֱלֹהֵי תְשְׁוּעָתֵי הְּרֵנִן לְשׁוֹנִי צִּדְקָתֶךְּ: 15 חֲמַת־מֶלֶךְ מַלְאֲבֵי־מֶוֶת וְאִישׁ חְבָּם יָבַפָּרֶנָּה: 16 אִישׁ הַהְפָּכוֹת יְשַׁלַּחַ מֶדוֹן וְנִרְנָּן מַפְּרִיד אַלְּוּף: 17 אַישׁ חָטָס יְפַּהָּה רֵעֵהוּ וְהְוֹלִיכוֹ בְּּנֶרֶהְ לֹאֹ־ מְוֹב : 18 אֵנֶלֶת קְשׁוֹרָה בְּלֶב־גַעַר שֵׁבֶם מוּסָר יַרְחָנֶקנָה

פָּפֶנּוּ: 19 עֲשֵׁק דָּל לְהַרְבְּוֹת לֵוֹ נַתָּן לְּעָשִׁיר אַדְּ לְמַחְסְוֹר: (552)

20 הָט אָוְנְדְּ וְשְׁמֵע דִּבְרֵי חֲכָמִים וְלִבְּדְ תָּשְׁית לְדַעְתִּי:

21 בִּי־נָעִים בִּי־תִּשְׁמְרֵם בְּבִּמְעֵּדֶּ יִפְּנוּ יַחְדָּוֹ עַל־שְּׁפָּתְיִד:

22 לְהְיַוֹת בַּיַחֹנָה מִבְּמַטֶּחֶדְ הְוֹדֵעְתִיּ הַיֹּוֹם אַף־אָמָה:

23 הְלָא כָתַבְּהִי לְּדְּ שָׁלִשִׁים בְּּמְעֵצְוֹת וָדְעַת:

24 לְהוֹדְיְעַדְּ

## b) Translate into Hebrew—

Thou hast put him (1, 1, v). Thou (f.) hast deceived me. She instructed him. She inclined (1, 5, n, h) him. Thou hast despised me. Thou (f.) hast given him. They have forsaken me. I have cursed her. Give him. Take him. He will pursue him. They shall find her. They shall call-upon me. To despise them.

When he fled (Say: in his-flying).

When thou buildest (Say: in thy building).

When he prepared (Say: in his preparing).

To deceive me.

When he was circumcised (Say: in his being circumcised).

They that do (p.) this.

His slain.

They that call-upon him.

# DIFFERENCES OF IDIOM, &c.

1. a) This boy.b) The good boy.

2. a) The boy is small. The boys are small. (Literally, in Hebrew)

The boy the this. The boy the good. \\
The boy he small.

The boys they small. 116.

In other instances also the copula ('is,' 'are') is omitted. There the sun = there is the sun.

- 3. a) He that falls. He that has fallen. He that will fall.
  - b) He who teaches.

All these English forms may be translated by one participle, nophēl, 138.

The teaching [person]; as ò διδάσκων in Greek.

- c) The partcp. is often used as a predicate \* to denote (usually) the Present Tense.
- 4. a) Sweeter than honey.

Sweet above (from, in comparison of [= præ]) honey (at).

b) The tallest of the people.

The-tall [one] from the people (17), p, p; sometimes 1), 196.

c) Very good.

tôbh m'ōd (מוֹב מִאֹד).

- 5. Dative Relations.] Usually 5, sometimes 3, prefixed to, and cohering with, the noun.
- \* Usually the present tense of a verb. Jehovah (ois) knowing = Jehovah knows.

6. Acc. usually אָמ or אָמ, 175 α.

The Acc. may denote-

- a) The place to which, acc. without preposition; sometimes by prefixed.
- b) The place at which may be in acc. without a preposition, 175, c.

c) The person to whom motion is directed, is usually expressed by prefixed, 175, e.

- 7. (Acc. continued). The Acc. may also denote
  - a) The time when.

b) The time how long.

c) Relations of space (how wide, deep, &c.).

- d) The relations denoted in English by as to, in respect of, according to; in.
- 8. ABLATIVE RELATIONS.]
  - a) מן, from (176); also = some of.
  - b) Often  $\exists = in, at, with.$
- 9. GENITIVE RELATIONS.]
  - a) Usually expressed by placing the preceding (i. e. the governing) noun in the construct state.

b) Sometimes by 5, cf. 177.

c) Gen. of possession:

Her father's flock.

The flock which to-her-father
[i. e. was or is]. ('To' to
be expressed by), 178.

- 10. Numerals.] Seven sons, cf. 207.
- 11. RELATIVE.]
  - a) Whose.

Who—to him \246. Who—to her \1246.

b) All that I have.

ike our 'that,' is sometimes used as a relative.

12. Where. Whence.

Which—there. \\ Which—thence. \\ \} 248.

13. a) From when, from where, as in English.

b) He has fallen into the pit he made (=which he made): as in English.

c) At the time he did it: as in English.

- 14. The orphan and one who The orphan and there is no helper.

  The orphan and there is no helper to him, 256.
- 15. אין (257, end) =, virtually, the copula (in any tense) with a negative.

Joseph was not in the pit. ên-Yôsēph băbbôr.

16. ヴー, virtually, the copula, in any tense.

It is in my power. yēsh-l'êl yādî.

- 17. Many verbs are in Hebrew followed by an accusative, where we must use a preposition.
- 18. Many verbs are in Hebrew followed (always or sometimes) by a preposition, where we should use the acc. only in English.

To seek wisdom.

bikkesh l'... [as we may say
'to seek after' a thing].

To rebuke a man.

gāyar b' . . . [to find fault with a man].

- 19. The infin. absolute is used-
  - 1) as an intensive,

Thou shalt surely die. To die thou shalt die.

2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.

Thou shalt weep and Thou shalt weep and to-mourn.

mourn.

20. Meanings of the Perfect:

The Perfect denotes, A (used absolutely)

a) Past time, (1) as perfect, (2) as

pluperfect.

b) The present, (1) as a condition or attribute already long continued and still existing (just like odi, novi, memini, in Lat.): e.g. yādăutî, I know; sānētî, I hate. (2) A permanent or habitual action: Happy the man who walks, &c. (hālāch).

c) The future, in protestations and assurances; the event being contemplated as done (e.g. I give thee the

field, &c.).

B (used relatively)

d) = imperfect subj. (e. g. we should have been or should be [essemus] as Sodom).

e) = pluperf. subj. (e. g. if he had not left, &c.).

f) = futurum exactum, just as with us 'when he has washed away;' for 'when he shall have washed away.'

C (with Vav conv.)

- g) = future (aft. future, i. e. imperf.).
- h) = pres. subj. (aft. imperf. in this sense), lest he should put forth his hand, and take, &c.

i) = imperat. (aft. imperf.).

k) = for past or present time, as preceding perf. or imperf. requires.

## 21. Meanings of the Imperfect:

The Imperfect denotes, A (used absolutely)

a) The future.

b) The present (especially of permanent states and general truths).

B (used relatively)

c) as subjunct. after particles meaning that, that not, lest.

d) as optative.

e) as imperative, the place of which it always supplies in prohibitions.

f) as potential: = may, might; can, could.

g) after āz, then; të'rĕm, not yet; b'të'rĕm, before.

- h) it may denote customary and continued action, and (like Lat. and French imperf.) of extended representation.
- i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry; the use resembles that of our present tense as employed in lively descriptions.

# HEBREW AND ENGLISH INDEX.

۸.

irreg. father. [App. B.]

to stray, wander, be lost.—
to perish ( and po of the person). Piel, to cause to stray, to disperse.—to cause to perish, to destroy.

to be willing, inclined, desirous (followed by infin. with or without !).

אברי poverty, misery.

to mourn (אַב over). Hiph. to cause to mourn. Hithp. = Kal. אבל c. (mostly f.), a stone.

מלום, אָדוֹם (אָדוֹם ,אָדוֹם adj. pl. אַדִּמִים (8,c) red.

אָדוֹן (3, a) master, lord. Pl. אֲדֹנִים lords; אֲדֹנֵי דָאָרִין lord of the land. Niph. to become glorious.

מְדִיר adj. (1, b) great, mighty.—
noble, excellent.

אַדֶּרֶת f. with suff. אַדֶּרֶת (13,a) cloak, mantle.

to love. Piel, partep., a lover.

לּהַבְּה f. infin. of the verb אַהַבְּה:

e. g. לְאְהַבָּה אֶת־שֵׁם יְהְוֹּה to love the name of the Lord.—subst. love, beloved.—adv. delightfully. (1, a) straitness, calamity,

יך (1, a) straitness, calamity, destruction.

Root not used. Arab. to howl.

wailing. interj. wo! alas! ho! (of threatening).

(1, a) a fool = a wicked person.

f. sing. (13, a) folly; sin, from obsol. אָנֵלֶּת

vanity.—wickedness, iniquity.—adversity, calamity.

אוֹצַר (2, b) pl. אוֹצְרוּ, treasure.

irreg. brother. [App. B.]

לחר to stay, tarry.

prep. behind, after (with suff. אחריכם, אחרי, &c.). prep. of

suff. אַהַריְכָּם, אָבָרי, behind.—of time, after, after that.

אָחוֹר (3, a) the hinder part; as adv. backwards.

to hate, to be an enemy; partcp. אוֹיב as subst. (7, b) adversary, enemy; f. אוֹיָבָה.

אין (6, i) nothingness.—as an adv.

not, including the idea of the subst. verb to be (cf. שֶׁי); אֵין אִישׁ there is no man, אֵין אִישׁ there was none interpreting. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, אֵינָנּי אָיִנָּי אָיִנָּי אָיִנָּי אָיִנָּי אָיִנְי אָיִנָּי אָיִנְי אָיִנִי אָיִנְי אָיִנִי אַיִּ לִי אָיִנִי אַיִּ לִי אָיִנִי אַיִּ לִים they have not.

לייני (1, a) man, Lat. vir.—husband.—man, opp. God, animals (homo). Before other nouns denotes the qualities of men; המה מיש אים a faithful man.—any one.—each.

אַשֶּׁה f. (13, b) woman; female.
—wife.

only.—only, but.—just now.—surely, certainly.

to eat.

f. (11, b) a widow.

DN f. (8, b) mother.

אַמְה (f. 10) the fore-arm, cubitus, prop. the mother of the arm.—a cubit; אַרְבֵּי בָּאַכְּה four by the cubit, i.e. four cubits.

f. irreg. a maid-servant. [App. B.]

אָמֶה f. (for אָמֵהְּ) with suff. אָמָה firmness, stability.—faithfulness, fidelity.—truth, as opposed to falsehood.

imperf. יאמר, יאמר to say, declare, mostly followed by the words spoken, constr. with לְּיִּאֶל before the person to or of whom any thing is said; rarely with an acc.

אָמֶר (6, b) word, discourse.

תְתְחָת f. (13, a) a sack or bag.

לאָלָה Kal not used (Arab. to meet; to be in good time). Piel, to cause to come, or happen. Pual, to befall.

לניה f. (10) a ship.

זב to breathe through the nose, snort; to be angry (with ב).

to groan. Niph. to moan, lament.

f. cnstr. אָנָקָה a groaning, lamentation.

אָבְרְוֹּשׁ (see שֹיאָ) man.—the common people. Pl. אָבְשִׁיק, cnstr. אָבָשִׁי, with suff. אָבָשִׁי, men; commonly used for אָיַשִּיל the plural of שׁיִאָּ.

קּשִׁים f. irr. pl. נְשִׁים woman, female.—wife. [App. B.]

সূতুম to collect, to gather.

to bind.—to put in bonds; partep. אָסַר prisoner.

אָסִיר (3, a) captive, prisoner.

אָב (for אָבֶּאָ = אָבָּא) with suff. אָבָּאַ (8, d) nose.—anger. Dual אַבּאַ the nostrils.—meton. face, countenance.

TEN to bake.

לרח to go, to be on the way.

ארה c. (6, c) pl. אָרָהוֹה cnstr. and with suff. אָרָהוֹה way, road, path. —manner, mode.

קֹבֶּא (6, c) length, of time and space.

אָרֶץ f. rarely m. (6, a) with the art. אָרָא, earth, land.

to curse, execrate. Piel, to curse.

בּשְׁיֵּא to be or become guilty, to transgress. Hiph. to bring the consequences of sin upon any one.

שׁעֵּט (4, c) guilt.

to go straight on.

אָשֶׁר happiness, blessedness; only in pl. cnstr. in the character of an interj. אַשִּׁרִי הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אַשְּׁרֵיף happy art thou! אַשָּׁרָרוּ for אַשְּׁרָרוּ for אַשְּׁרָרוּ, &c.

## ٦.

שָּׁנֶּךְ with suff. בְּנֵרִי (6, a), but in pause בָּנֶר a covering. — cloak, garment.

אַבּהל Niph. to be troubled, terrified. Piel, to terrify, confound.

—to cause to hurry. Hiph. i. q. Piel.

בּהֶרֶת f. a shining, whitish scurf, sinking in the skin and having white hair.

to enter, come or go in (with בְּלֹא, לָּ, also acc.).

াৰ to despise, contemn.

ゼラ to be ashamed.

to take as a prey, to spoil, plunder.

to try, prove, test.

to prove.—to choose (with acc. 3, 5).

to babble; part. אבָם an idle talker.

prop. to cling to, to rely upon, trust, confide in (אָל, אָרַ).

תְשַׁם trust, confidence, security.

בין, בין, to distinguish, discern.—
to understand.

יָב (6, h) interval.—prep. between.

בּין בִּין בִּין בִּין between — and; sometimes also whither—or.

prep. prop. cnstr. of בֵּין (6, h).

f. (10) understanding, discernment.

בכור (1, a) the first-born.

adv. not.—nothing.

want; only as adv. not, with-

13 a son. See irr. nouns, App. B.

to build.

lord, possessor, owner.—husband.

trans. to burn. burn up. — in-

to break.—to plunder.

עַבְיבְ plunder, unjust gain.—gain, אָבָיב profit.

בקר (4, a) coll. oxen, herd.

pl. בְּקָרִים the dawn, morning.

Piēl, to seek; with acc., to seek after, with ; בקש אַריִרְהָּר to seek the Lord.

corn (separated from the chaff); בר to separate.

to create, form, make.

with suff. בָּרִי a son.

hail.

אָל ,לְ to flee : absol. or with אָל ,לְ (whither), מְפְנֵי ,מֵאָח ,מְן (from whom), אַחֲרֵי (after whom).

f. sing. (1, a) a covenant.

אַבָּר to bend the knee, to kneel.

Niph. to be blessed. Piel, to praise, bless God. Hithp. to be blessed (ב in, through).

הַרְהָּ f. (6, a), dual בָּרְהָּ, knee.

יברָכָה once בּרְכָה f. (11,c) a blessing.

בָּרָה) בּּרָה f.) chosen, beloved.—pure, clear; also pure morally.

ກູ້ປຸ່ລ (13, c) terrour, confusion; mostly followed by pānîm (of face).

٦.

to redeem, ransom, recover. בָּבְּל (8, d) pl. הַבָּ, הוֹ, a back. לַבָּל to bound, limit.

bound, limit, border.—territory.

to be or become strong.

נֶבֶּר (6, a) man = vir.—husband. —warrior.

ובור, גבור (1, b) adj. strong.

f. (10) strength.

(8, a) roof.

נדי (6, i) a kid.

to be or become great, to grow.

—to be great, exalted.

to wall, fence up. f. healing, cure.

פורי goi, a (Gentile) nation; the Gentiles.

נר (1, a) sojourner, stranger, foreigner.

(1, a) a whelp.

נורל (2, b), pl. ôth, lot.

to shear, to cut off.

to cut off or down.—to cut in two parts, divide.

בְּיֵר (6, a) piece, part.

על) to roll.—to roll, rush in (צל) to roll.—to roll away.

בּם conj. also; בּם both—and; בּם conj. also; בּם both—and; ייש בּם הִיא בַּם הִיא בַּם הִיא בַּם הִיא נַם הִיא מונין; מונין although. — yet, nevertheless.

to retribute, to recompense, good or evil, with acc., לָּיָל, לְּיִי to ripen, to become ripe.—to wean.

c. (8), pl. נְמֵלִים, camel.

(1, a) recompense. — good deed, benefit.

f. (10) retribution, recompense; benefit.

בנב to steal.

(1, b) a thief.

prop. to cover; hence to protect.

(8, d) garden.

to rebuke, with a.

וברן Niph. to be cut off.

נְרֶם, נֶּרֶם (6, a), bone.

to cast out or up. Niph. to be cast out.—to be agitated, tossed.

בשׁב Hiph. to cause to rain.

נְּשְׁכֵּה (6, a), pl. c. נְּשְׁכֵה, rain, heavy shower.

#### ٦.

לבק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מָרָבָק (is) cleaving.

לְבֶר to speak; to range in order.

Piel, to speak. Pual, to be spoken. Niph. to speak together.

Hiph. to subdue. Hithp. to speak with.

קבר (4, a) word, speech, command.
—affair.
שיבי (6, b) honey.

bread.

wax.

קרוֹד, אֹד, (1, a) revolution.—age, generation.

f. a door.

to hang down.—to be weak.

adj. low, weak, poor.

קָּם (for אַדָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. בים bloody man, city.

to be silent.

דעת f. (13, a) knowledge.

קק, f. הַּקְ adj. small, thin.

to thrust through, to pierce.

יבין to tread (on), with the acc.;
with שׁ: metaph. to tread down
enemies.

קָּרֶ כ. (6, a), suff. דְּרָכִים (Dual, בְּרָכִים), a way.

על to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: בּיַשׁ to require the blood (of any one).

fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

#### Π.

דרך to push, cast away.

f. (10) desire, lust.—wickedness. לדה to be, to exist. יְהֵי imperf. Kal 3 pers. m. s. (he, it) shall be: with Vav convers. (he, it) was. Often = καὶ ἐγένετο, and it was so (that, &c.).

יהיבל (2, b) a large splendid building, a palace.—the temple.

הַלְהָ to go, walk. Hithp. הַּהְהַלֵּךְ to go, walk about.

to shine. Piel (to make to shine =) to praise, and intrans. to boast. Hithp. to be praised.
—to boast oneself.

יה, הוּ, behold! lo!—whether (in indirect questions).—if.

הְבָּה, הְבָּה behold! lo! with suff.

קבּן (1 pers. אָהְפֿן) to turn, turn over.—to overthrow, ruin.

דּקְּרָ to go around, to surround.

Hiph. of קַרָּיַ

pl. הָרִים (8) mountain.

to kill, slay.

רָרֵכ (related to ἔρ-ημος) to break, pull down, destroy (both in Kal and Piēl).

1.

 n one to the other. With emphasis, this same, very.

To be clean.

ן (הַבָּה f.) adj. clean, pure.

יַבְר to remember, recollect, call to mind.

זֶכֶר, זֶכֶר (6, c). memory. — memorial.

prop. = יול to pour out, whence יולל prop. אולל squanderer, prodigal. f. (10) device.—wickedness.

hence) to sing hymns, praises, with her acc. of the person;

of the instrument.

וקן (5, a) adj. old; יקנים elders.

יביע to spread, to scatter.—to sow;
יביע ייבי yielding seed.—to plant.

(6, a) seed.—prop. and fig.

= issue, progeny.

 $\Pi$ 

to twist, to bind.

(6) cord, rope.

to act corruptly. Niph. to be destroyed, to perish.

to bind about, to gird.

מוד adj. (f. הַּרָה) sharp.

לְחַבֵּלוּ (pl. חָבַל) to cease.

(6) cnstr. הֲדֵר, with suff. הֲדֵר, pl. c. הֵדֵר, chamber.

Piel, to make new, to renew;

Hithp. to be renewed.

חֹרֵע (6, c) new moon.—month.

to twist; to dance.

Hiph. to shake.

הומה f. (10) a wall.

(6, h), pl. הַיָלִים strength.—wealth.—virtue.

אַמָּהְ to miss.—to stumble, fall.

—to miss, opp. to אַבְּיָב to find.

—to sin (בְּל, לְ, לְבָי ).—to forfeit,
with acc.

with suff. אַסְה, pl. c. יְּנְטְאֵי failure, sin.

אטח (1, b) sinner.

f. cnstr. המשת sin.—sin-offering.

pl. life.

to be or become wise.

קָּבֶּם (4, c), הַבְּיָה f. (11, c), pl. הַנְמִים, adj. wise.

הַּכְמָה f. cnstr. הַּכְמָה, wisdom.

לה to be weak.—to be sick.

to be wounded. Piēl, to wound.—to profane. Hiph. מַחֵל to loose.—to profane.—begin.—begin to be. Hoph. to be begun.

to be fat, stout, strong.—to dream.

pl. ni, a dream.

לה to pass by, to transgress.

Piel, to change (as a garment).

Hiph. to change.

to draw out. Niph. to be delivered. Piel, to draw out.—
to deliver.—to strip, spoil.

to divide.

(6) part, portion, lot of land.

סח (8, a) adj. warm, hot.

to desire, to covet.

קְּהָהְ f. (11, b) for הְּהָהְ (בּתָּי) warmth, rage; cnstr. khamath.

f. (10) heat, glow.—the sun. חֲבָּה to pity (עֵּלִי).—to spare (with

to be warm.

וון (8, b) grace, favour. — grace, elegance, beauty.

to instruct, to train up.—to consecrate (a house, temple, &c.).

קבּם gratis, freely, for nothing.—
in vain.—for nothing, undeservedly.

to be gracious, merciful, compassionate. Niph. to be pitiable. Piel, to make gracious. Hoph. to be favoured. Hithp. to implore favour, mercy.

קבה to be or become profaned, polluted, or defiled.—to be profane, ungodly.

קוָרְ (5, c) profane, ungodly.

אָסָר Kal not used; in the derivatives it denotes kindness and benignity.

with suff. מְּחָהַ (6, a) kindness, mercy.

קיר (3, a) kind, benevolent, gracious, merciful.—pious, holy.

הסה to flee for shelter; hence, to הרש (6, a) (pl. c. הרשי) sherd, trust in (1).

IDIT to want, lack, be without.

מסרילב adj. wanting. חסר lacking understanding. - subst. want,

dual (8, c) the hollow hands, the fists.

קפצי , with suff. הפצי, delight, pleasure.

TENT to blush, be ashamed, confounded. Hiph. to put to shame. -intrans. to be ashamed.

WENT to search out, explore, investigate.

עבש Kal not used. Pual, to be set free, be freed.

דצה c. (5, c), pl. בי, ni, enclosure, court.—village.

הציך enclosure, court.

חקה (10) statute.

דקר to search.

to be dry.—to be desolate, waste.

adj. f. הרבה dry.—desolate.

חרב f. (6, a) sword.

ברת desolation.

ארם Hiph. החבים to devote to destruction .- to devote to God, to consecrate.

ארריץ (3, a) ditch, trench. - what is decided, decision, judgment. gold.

וררץ (1, b) diligent. Prof. Lee, sharpened, instructed, prudent.

potsherd.

לרע to plough, till.—to engrave. -to form, fabricate.—Metaph.

to devise, machinate evil.

שב to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piel, to compute, reckon .- to think, purpose; to devise. Hithp. to reckon oneself.

TUT to hold back.—to withhold.

TUT to be or become obscure, dark.

חשה adj., pl. חשה obscure, mean.

ותן (4, c) bridegroom. — son-inlaw.

חתת to be broken.—to be dismayed, confounded.

### 四.

דם to slaughter, especially animals, but also men; to slay.

מבחה (6, a), with suff. מבח, slaughter.—animals slaughtered, meat.

זהר to be or become clean.

נמן to hide, conceal, especially in the earth.—to hide, reserve.

Dy'd to taste.— met. to perceive, discriminate.

קרם to tear in pieces, to rend.

١,

יאור, יאר (1, a) river, the Nile; pl. יארים streams.

יבּשׁ to be or become dry, to dry up. Hiph. to dry up.

יָבִשׁ (5, a), adj. יְבִשׁ f. (10), dry.

יְרַע inf. c. רְצַק, to know.—be acquainted with. Hiph. to make known, show, inform, teach.

הָיָה see יְהִי

יוֹנִים f. (10), pl. יוֹנִים, dove.

יְחִיך (3, a), יְחִידָה f. (10), only, only begotten. — solitary one; only one (דיי to be [as] one).

יהל Kal not used, to wait.—to cause to wait, hope. Hiph. to wait.

ביבי (only in the imperf. ימוב ) to be good, well; אין to be better. Hiph. היפיב to make good, to do well.

y" wine.

ל היי, 1 pers. יִבְּלָה, to be able.

to bear, bring forth.—to beget.—Pual, to be born. Hiph.

to cause to bring forth.—to beget. Hoph. to be born.

יֶּלֶּדְ (6, a) lad, youth, child.

לְרָה f. (12, a) a girl.

ם a sea.

יום see וומי ,ימי ,ימים.

יְמִין (3, a) the right; יְמִינוּ the hand of his right side, i. e. his right hand; also mitted, the right hand (f.).

יבק to suck. Hiph. דָנָק to give suck, to suckle.

יסד to found.

קבן to add.—to add to do, to do again (c. inf. with or without יִב).

יָּבֶּה (9, b), אָיָ f. (11, a), adj. fair, beautiful.—good, excellent.

יָבֵי, יִבּי (6, k) beauty.

אָבָי imperat. אַיָּ, inf. c. אָבָּע (2, d), to go out, go forth.

יצבר Kal not used בְּצֵּר to set, put, place. Hithp. לְצֵר to set or place oneself, לְכָּר , עָל ; to stand, to stand before.

to form.

יקף see יקף.

יקי to awake.

יָקְר (4, a), אָקָר f. (11, c), adj. precious.

יב to fear, to be afraid (לְ to fear, be anxious for). Niph. נירָא to be feared.

יָרָאָ (5, a) constr. יָרֵאָ f.

(11, c) constr. יְרְאֵח, fearing, reverencing.

יביי to go or come down, descend.

Hiph. הוֹרִי to cause to go down;
to send, bring, carry down.

ירח (5, a) the moon.

יר to take, seize upon. Niph. to become poor.

יְשָׁב inf. c. יְשָׁב, imperat. יַשָּׁב, to sit, sit down.—to dwell, dwell in, inhabit. Partep. יושׁב inhabitant.

ישה Root not used, to subsist, to be firm.

ישע to deliver, save.

יְשֵׁרְ to be straight, even, right.—
Piēl, to make straight.—to direct.
—to esteem right, approve.

יְשָׁרָה (4), רְנָיֵר f. adj. straight.

ילָיֵורְ" (7, c) uprightness, rectitude; מישֶׁר more than is right.

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to be pained, be in pain.

said to be a partcp. of Kal, from קּיִבּ formed in the Chaldee manner (as קּיִר partcp. מְּיִבְּ piercing, digging through (sc. they are). Another reading is פַּאַרני (3 pl. perf. Kal).

בּוְכֶב (2, b), for בּּבְּבָּ, star.

לבֹר, דבׁם, to be heavy.—to be weighty, honoured, respected, mighty. Niph. to be (become, show oneself) honoured, renowned.

Piel, to honour.—to make obdurate, to harden. Hiph. to make heavy, grievous.—to honour, make honourable. Hithp. to show oneself honourable, boast oneself.

קבר (5, a & b) adj. heavy.—numerous.

(3, a) honour, glory.

washer, fuller. Piel, to wash (clothes); metaph. to cleanse. Pual, to be washed.

ີ່ພຸລຸລຸ (6, a) lamb.

נהן Kal not used. Piel, פָּהַן to prepare, adjust, adorn.—to minister, act, or officiate as a priest.

בהן (7, b), pl. פֿהַנים, priest.

בון Kal not used. Pilel, פון to set up, establish.

to lie, speak falsehood. Piel, to lie, deceive. Hiph. to convict of falsehood. Niph. to be proved false.

בוֹב (4, a) lie, falsehood.

תוֹם, תֹם (1, a) strength.

that; for, because; but.—פֵי אָם that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.

פַלְבֵי (6, a), pl. c. פַּלְבֵי, dog.

to complete. כַּלַל

אַכְלֵם, הַכְלִים, הַכְלִים, to put to shame, make ashamed.—to injure, hurt. Niph. to be put to shame; also to feel ashamed.

adj. upright; adv. rightly, also thus.

to collect, gather.

(1, b), pl. בְּנוֹר, ni, harp or lyre.

to cover, conceal.

(1, a) fool.

קסק (6, a), with suff. פסקי, silver.

סַעָם (6, d), with suff. יפֿעָם, יפֿעָם, vexation.—anger.

קב f. (8, d) the hollow, palm of the hand, hand; dual מַּבְּיַם, pl. מוֹם.—pan, spoon, dish; hollow. —handle of a bolt.

over, to forgive, pardon.—to expiate.—to appease.

perf. 1 & 2 pers. בָּרָהָ, פָּרָהָּ, to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.

בּעֶב (6, a) lamb.

Niph. to stumble. Piēl, to cause to fall. Hiph. to cause to totter, to make feeble.—to cause to stumble and fall. Hoph. to be made to stumble.

to write, engrave.

קהנית (13, c), pl. בְּתֹנֶת an under garment, shirt.

קֹתֶּבְּ, f. (5, b), pl. הֹפַחֵבְּ, constr. הַבְּחַבָּ, siff. הַבְּחַבָּ, shoulder.

תה to beat.—to beat, break in pieces.—to beat down, rout.

5.

לְבָבִים (4, d & 8, b), pl. לְבָבִים, לְבָבִים, the heart.

ילְבֵּדְּי separately, alone; יְבַּדְּי, אָבַּדְּי, אָבַדְּי, &c. I, thou, he alone.—by myself, by thyself, &c.

(4, a) adj. white.

adj. white.

f. the moon.

שׁבְּלֶב to put on a garment, to be clothed.

לבוש outer garment, cloak.

f. garland, crown.

to eat, consume.

בּׁלֶּחֶם c. (6, a), with suff. לְּחָמִי, food, meat.—bread.

to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.

to learn. Piel, to accustom, to teach. Pual, to be accustomed, trained, taught.

של אין why? adv. interr., from the perf. and any or any q. v.

to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.

according to. לְּפִי with stat. cnstr. pî of pĕh, mouth (irreg.).

to take.—to take away.

לְקַחְ (6), with suff. לְקָּחְ, taking speech.—instruction.

מ gleaning.

to lick, lap.

לְשׁוֹן c. (3, a) tongue; לְיׁ מַּהְפּרּטֹת perverse, deceitful tongue.

7

מאר (1, a) strength; generally as an adv. greatly, very.

קאוֹר (6, a) pl. מְאֹרִים light, מְאֹרִים luminary.

f. pl. מַאֲכָלוּת a knife, both for eating and slaughtering. inundation, deluge.

Hiph. partep. from בְּבִין to understand.

(2, b), pl. im and oth, fortification, stronghold; batsar, to cut.

לְּבְרָנוֹת f. pl. (of מְגְרָנוֹת choice, precious things.

(10) fear.

לְּדְבָּר (2, b) a large plain.—a desert.—speech.

to extend.—to measure.—to apportion.

לוְרָה f. (10) extension.—measure.

Dip to totter, shake; of the foot, slip, slide. Niph to be moved, shaken. Hiph to cause to fall or come down.

רְּלֶּכְר (2, b) chastisement, correction. — admonition, warning. —instruction. עוקש (7, b), pl. בוקש, הו, snare; yākăsh (a y), to lay snares.

to die.

מות (6, g) death.

(a w d) f. (10) counsel.—wicked counsel.—prudence, discretion.

(פחלה (9, a) sickness, disease.

f. (of the preceding) id.

ביחסור (1, b) want, poverty.

(2, b) inmost part.

החתה f. (10) destruction, ruin.
—terrour, fear.

ממה f. (10) couch, bed.

only pl. מַמְעָמָה, הַמְּעָמָה, מַמְעָמָה, מַמְעָמָה, dainty meat.

Hiph. הְּמְשֵׁיר to rain, cause or give rain; שָׁל upon. Niph. to be rained upon.

pl. (from obsol. מֵים), cnstr. מֵי and reduplicated מִימֵי, waters, water.

(2, b), only in pl. or dual, breeches, trowsers, or drawers, for the priests.

לכר to sell.

to be full, filled.

קלא (1, a) fulness.

f. (10) fulness, plenty.

קּלְאַכְה f. (11, c), cnstr. מְלָאַכָּה service, work.

(3, a) lodging-place, an inn.

ה מִלְחָמָה and מִלְחָמָה f. (11, a &

13, a) a war; from [lākhăm] to consume.

to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.

to reign, to be king; בְּלַבְּּ

over.

לֶּלֶּהְ (6, a) king.

f. (12, a) queen.

ק'כוּת f. (1, b), pl. מִלְכוּת, king-dom.—royalty, royal dignity.

the jaws.

מַלְקְח (2, b), only Dual מַלְקְח נְמָלִקְח tongs.—snuffers.

Root not used; Arab. to give.

מְנְחָה f. (12, b) gift.—tribute. an offering to God; especially a bloodless offering.

אמן, as a prefix שִׁ with dag. forte, sometimes also without it, when the next letter has Sh'va, especially when the letter is Yod, which then becomes quiescent, poet. מִנֵי, מִנִי, of (a part taken from or out of a whole).—from. to mix, mingle.

נוְסֵם to flow, melt; to faint. Hiph.
to cause to faint, make fainthearted.

to be or become little.

קינָפִים (8), smallness; hence, a little, few.— בּמְיֵם lit. as a little; nearly, almost; shortly, soon. מעיל (1, a) long and full upper garment, robe, mantle.

(dual) bowels.

מעין a fountain.

to act perversely, treacherously; בְּ of the thing or person.

(for מַעְנֵה purpose, only in לְמִעֵּן, with suff. לְמַעֵּן, prep. because of, for the sake of.—conj. in order that.

קעָרָה f. (10) cave, cavern.

תְּעָשֶׁהַ (9, a) work (of an artificer).
— labour. — deed. — work (the fruit of one's labour).

לוצא to find.

f. (10) a commandment.

לבה f. (10) unleavened bread.

בּצַרִים Egypt.

שׁקְרָשׁ (2, b) any thing sacred.—
holy place, sanctuary.

בקקום c. (3, a), pl. מְקוֹם, place.—
habitation, home.—town.

קוֹר (3, a) spring, fountain.

קבה (9, a) purchase.—possession, wealth (in cattle).

מְרָאֶה (9, a) a seeing.—sight. appearance, countenance.

קרכבה f. (11, a) chariot, warchariot.

f. (10) deceit, fraud.

(each ·· impure) a friend, a companion.

remedy, deliverance.

נבר (8, a) hill, rock, strong נברי with suff. נברי before, in the place.—refuge.

to draw.—to draw out, prolong. Niph. to be protracted, delayed. Pual, protracted, deferred.

משחית (1, b) destruction, ruin.

-snare, trap.

בשנב a lying down, couch.

על) to rule, have dominion (על over).

משמר (2, b) a watching, guard-

ing. - a watch. - observance, rite. משמרת f. (13, a) a watching.—

place of watching, post, station. —a keeping.—observance or performance.—a charge.

www to touch, feel. Piēl, to grope. Hiph. to grope.

מתי adv. when? מתי how long? אהריכתי after how long?

מתוקם (pl. מתוקם, f. מתוקם) adj. sweet; neut. sweet, sweetness; pleasantness.

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נביא (3, a) prophet.

to look.—to behold.

(f. נבלה) adj. foolish.—wicked, impious, ungodly.

לבלה f. (11, c) corpse, carcase.

נגד Kal not used; Arab. to be clear and manifest. Hiph. הביד to declare, tell. Hoph. קבר to be shown, told.

presence or sight of.

inf. c. נִגֹעָ, to touch (with

על ,אל ,ב).

נדד f. to flee. to vow.

to flow.—to shine, be bright.

נהר (4, a) stream.—river.

לוד to depart, flee.

f. slumber.

נחל to obtain, acquire a possession, to possess.—to obtain by in-

heritance, to inherit.—to divide for a possession, to apportion. Hiph. הנהיל to cause to possess, give as a possession .-- to cause

to inherit.

f. (12, d) the act of taking possession. - inheritance.

שרוש serpent.

זכן to stretch out, extend.

to plant.

נטר to watch, guard.

שנט to leave, forsake.

נכר Piel, נפָר, to estrange, alienate.

-to seem strange; to gaze at, admire; to mistake; to reject. Hiph. הָכִּיר to gaze at, regard, have respect to.—to be concerned, care for any one.—to recognise; to acknowledge; to be acquainted with. — to know, discriminate. Niph. יפַר to feign oneself a stranger. — to be recognised, known. Hithp. to feign, dissemble. —to be recognised, known.

f. the ant.

(in pause, nāmās). Niph. of māsăs, q. v.

נסח to pluck, tear away.

לְסַדְּ to pour, pour out (a libation).
—to anoint a king.

קֶּבֶּ, קֶבֶּ, (6, b) libation, drink-offering.

נער 6, d) a male infant. -- boy, lad. -- a youth. -- servant.

יניר pl. (of נעור 1, a) childhood.
—youth.

נפל to fall; נפֵל fallen, lying.

to respire, take breath.

ປຸ່ງ c. (6, a) breath.—meton. any thing that breathes, an animal. —person.—soul, as the principle of life.

תבו. (6, e) truth, uprightness, faithfulness.—permanency; מַר נַצַּח, חַבָּטָ, and מַנ adv. for ever.

Piēl, נְצֵל to strip off, take away.—to deliver. Hiph. הָצֵיל to take away.—to deliver (מָנָף, הָיָרָ

נצר to watch, preserve.—to keep, observe (a law, mercy, &c.).

אנצר shoot, branch.

לקה to be pure, innocent. Niph. בקה to be pure, innocent, blame-less. — to be clear, free from punishment.

נקם to avenge.

נקם (4, a) vengeance.

ברנן a chatterer.

Hiph. בְשֵׁיג to reach.—to over-take.

נשך to bite.

intrans. to be arranged.—to kiss (with here) of the person). Piēl, to kiss. Hiph. to join, touch.

נְשֶׁרָ (6, a), pl. c. נְשָׁרֵי, an eagle.

לְּרִיבְׁה f. (10) a trodden way, beaten path.—path, by-way.

to tear, pluck up.—to tear down, destroy.

#### D.

נבא to drink to excess; partcp. אַב a drunkard; pass. סָבוּא drunken.

to go over, go round.—to surround, encompass.

קחַר to go, travel about; אָה to go round, traverse a country for the sake of traffic.

(with suff. פַחְרָה) profit, gain.

קַבַּסְ, קַבַּשְׁ to cover; intrans. to cover, conceal oneself. Hiph.

ל to forgive, pardon, with לְ of the person. Niph. to be forgiven.

to raise a heap or mound; to cast up, prepare a way.

קלע (6), with suff. סָלָע, a rock.

Piel, to subvert, overthrow.

TED to mourn.

ספר to write; only in partcp. עוף to cover with the wings; to מפר a writer, scribe.—to number, count. Piel, to number, count. -to recount, relate, tell. -to speak, talk. Pual, to be related,

סתר to hide, conceal oneself. Niph. to be hid, lie hidden. Piel, to hide, conceal. Pual, to be hid, secret.

#### ¥.

עב (1, a), pl. עבים, darkness, chiefly of clouds.—thick cloud. עבד to work, labour; to till, cultivate; to dress.—to serve, work for another.

עבר (6, a) a servant, slave.

עבר to pass over.

עבר a region or country near a river or sea.—a side. מעבר from the other side; בעבר on the other side.

עד (1, a) a witness, partcp. of יצור

ערה to go or pass by.

עדה (11, b) assembly, congregation .- a private party, a gang, faction.—family, household. swarm of bees.

Y Hiph. to cover with darkness. עוב , עוב (once with suff. ענבי) a musical instrument, a

flute or organ.

עד, עוד adv. again.—again and again.—besides.—yet, still.

עוון, עוון, עוון, (3, a), pl. עון, חווש, iniquity, sin.

cover with darkness.

עור (1, a), pl. צורות, skin (of man or beast).

ענה (8, d), ענה f. (10), adj. strong.

iy, ify (8, c) strength, might, power.

It to leave, forsake, desert.

עורה f. help.

עטר to surround. Piel, ישר to crown.

עטרה f. crown, diadem.

עין (6, h), dual עין, eye.

עיר f. a city.

על (prop. constr. of על 2,a) pl. c.

עלי, with suff. עליך, עליך, &c. prep. upon, on, over, above, against.—of the objects, means, instruments by which any thing is effected; by.—of norm, rule, standard and cause, שֵל דְּבָרָתִי מִיּ after the manner of Melchizedek; על־פַכָה in this manner; על-מה wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. לְּ, אֵל marking the dative, to, for.—conj. though, although.—with other particles. —פעל according to.

עלה to go or come up, to ascend.

—to arise of the dawn.—tospring or grow up.

עלה (9, b), a leaf.

עלי see עלי

עלילדה f. work, deed, doing, action (of man, in a bad sense).

Kal not used; i. q. אָלַל to roll; hence to repeat an action, to do habitually or effectually.—with head, to affect painfully.

קנְמָמִים יּנְמָים יּנְמָים (8,a or d), pl. יְנָמָמִים יּנָמִים יּנָמִים most frequently of Israel opp יוָם gentiles.

עכוד to stand.

עמל to toil, labour, travail.

לבול labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עבוק to be deep, unsearchable.

עַנָב (i. q. יעַנָב) prop. name.

ענב (4, b) cluster of grapes.

עָנִי (8, f.); אָנִי f. adj. afflicted, distressed, poor, needy.

עָפָּר (4, c), pl. c. יוָפְּרָה, dust, dry earth.

עָץ (7, a), with suff. יֵיבֶי, pl. יֵיבֶיי,

c. 'צַצַ', tree.

עצב to travail, suffer pain.

עֶבֶּב, עֶבֶּב (6, b) labour, travail.
—pain.

עצה f. (11, b), for אָצָה, counsel, advice.

adj. (3, a) strong, mighty.-

עצל adj. sluggard.

קצֶב f. (6, a), pl. אָצֶב, bone. body.

עָקב (5, c), pl. יְנֶקְבִי, cnstr. יְנֶקְבֵי, heel.—hoof.

עקש to convict of perverseness.

עקש adj. (7, b) perverse, false.

ערב (Arab. to be black) to become dark or dusk.

ערב c. (6, a) evening.

ערום adj. (3, a) crafty, cunning.
—prudent.

לבה to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

ערם to be cunning, subtle.

עְרְכָּה f. craftiness, cunning. — to work.—to make.

עשׁן to smoke.

עַשֵּׁר Piēl, to make rich.

עת c. (8, b), contracted from יְּנֶת, time, season.

מַתָּע adv. now.

**9**.

פָּאֵרָ (1, a), but pl. c. פַּאָרָי, ornamental head-dress, turban.

to redeem, ransom.

to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

f. wine-press.

adj. purified, pure, an epithet of gold; then for refined, pure gold.

Tip to disperse. Piel, to disperse,

coatter

scatter.

קָּה אֶל־פֶּה (for פֵּאָה, irreg.) mouth ; פָּה אָל־פֶּה mouth to mouth.—aperture. edge.—part, portion.—word ; פְּבִי according to the word of, in proportion, according to; פְּבִי אֲשֶׁר according as, even as (and אָשֶׁר omitted), so as, so that; יְבִי in proportion, according to; עַל פִּי according to the word or command; also according to.

פָּלֶג (6, a), pl. c. פַּלְגַי, brook,

stream.

prop. a turning to, a regarding;
hence is as conj. lest, for fear
that, lest haply.

f. (10) corner.

pl. pearls; others, red corals.

עַבָּשָׁ (6, a), with suff. פַּבַע, מּנְיִיני wound.

to visit.—to examine. Niph.

to be missed. — to be visited.
punished. Piel, to muster. Pual,
to be mustered, numbered. Hiph.
to set over, appoint. Hoph. to
be set over, have the oversight of.

pl. (of אָרָדִים pl. (of אַרָּדִי, 1, b) com-

mands, precepts.

ם a young bull, bullock.

קרה f. for הַּהַ (10) young cow, heifer.

לבר to separate. Niph. to be separated; also to separate oneself (מָין, אָין) from any one). Piël, to go aside. Pual, partcp. separated. Hiph. to separate.—
to scatter, disperse. Hithp. to separate oneself, to be sundered.

פּרִי (6, i), with suff. 3 pers. pl.
: פְּרִיהָם, fruit, produce; פֵּרִיהָם fruittree.

to give, distribute. Hiph. to cleave, divide the hoof.

Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

לברץ to break, tear down, demolish.

to break, crush

i. q. פֿרָשָ to break bread, with to give or distribute (it) to.—
to spread: e. g. a garment; to spread abroad (metaph.).

uvid to strip or put off a garment.

Piel, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.

הַשְּׁהָּה f. with suff. פְּשָׁהָּ, pl.

בישְׁיִם, flax.

קּרָיִם (6, i), pl. פְּרָיּ folly.—simple, inexperienced, ignorant.

το deceive, seduce (= ἀπατάω).

to open.

suddenness; אָהָשָ adv. suddenly.

ne f. (8, e) piece, crumb, morsel.

7.

זדק to be equitable.

adj. (1, b) just.—righteous.

קבק (6, a), with suff. צָּדֶק, and בְּדָק: (11, c) justice, equity.—

righteousness. . Zion (h ω).

ציך (1, a) hinge.

זלחת f. dish, bowl.

צְמֵר (6, a), with suff. צָמֶר, wool.

צעַר (6, d) a stepping, going.—
step, pace.

193 to hide .- to lay, treasure up.

יבְּבר only imperf. יבְּבר to turn.

ים (pl. צָפֶּרִים) bird; especially a sparrow.

to tie or bind up.—to shut up.

מצ (8) adj. strait, narrow.—subst.
adversary, enemy; distress, adversity.

צרה f. (10), for צרה, female adversary, a rival. — distress, adversity.

P.

נבץ to collect, gather.

קבר to bury. So also in Piel.

קבֶרי (6, a), with suff. קבָרי, though in pause קבָרי, pl. קבָריק, הוֹ', se-pulchre.

לְרֵלֵשׁ separate, consecrate.—to be sacred. Piel, to consecrate, hallow.

קרוש adj. (3, a) holy.—set apart, sacred, holy; of men, saints.

לָבָשׁ (6, c) holiness.—holy place.

to wait for, hope in.

קול (1, a), pl. הו, voice.

קום (once perf. קום) to rise.

קומה f. (10) height.

לור to dig a well.

קּמָן (8, a) little, small (prop. and fig.).—young, younger.

קלה Kal not used. Niph. to be made light of, to be despised; partcp. despised, mean. Hiph. to make light of, to despise.

קלון (3, a) shame, contempt.

to be light.—to be lessened, abated.

Piel, to be jealous. Hiph. to provoke to jealousy.

f. (12, b) jealousy.—envy.

to form, create.—to get, obtain.—to buy.—to possess.

קנה (9, b), pl. קנים, reed, cane. — sweet cane. — stalk (of wheat).

קערה f. a dish, charger.

קץ (8, b) end, limit (of space, time, condition, or circumstances).

קנֶרה (9, b) end, limit.

קצה f. (11, a) end, extremity.

קצין (3, a) a judge.—leader, chief.
—prince.

קבר to be angry, wroth לאָל of the person. Hiph. to provoke to anger. Hithp. to become angry.

to cut down, reap.

קציר (3, a) fruits cut down, harvest; hence time of harvest.

to cry, call out.

to draw or come near.

חרח ice.

קרסל, dual קרסל, ankles.

לקרע to tear.

קרַע (pl. קּרָעִים) rags.

לְרֵץ to close, press together (the lips or eyes), to wink, &c., denoting fraud, cunning.

נְשֵׁב to attend [lit. to sharpen. G.].

Hiph. (with אָּוֹן ear), to prick up
the ear to, to attend to, hearken.

٦

דאה to see.

head.—head, chief, leader; chief of a family.

to be or become many, to

multiply.

f. (6, a), with suff. רְגְלִים, foot;

du. רְגָלִים the two feet.—pl. רְגָלִים (steps) times.

to rage, make a noise.

ארבם Niph. נְיְנֵם to lie in a deep sleep.—to sink down stupified.

follow after.—to pursue, persecute.—to put to flight.

to act insolently.—to urge,

press upon; to be urgent (with).

לה, מור, מור, חור, חור, מור, מור, מור, breeze.—breath; metaph. vanity, folly.—spirit, soul.—mind, spirit, disposition.—wind.

לום to be high.

to be or become wide, large.

Hiph. הְרְחִיב to make wide, enlarge.

רחב (6, c) width, breadth.

f. (6, d) the womb. — the bowels; love; compassion.

ריב (1, a) contention, strife, quarrel.

ירֶכֶּב to ride either on an animal or in a chariot; partcp. יֹכֵב a rider.

to cast, throw. Piēl, רָבֶּוּה to deceive (prop. to make fall).

to tread.—to trample under foot.

to shout.

רַעִים (pl. רְעִים), adj. (הְיָהַ f. 10) evil, bad, worthless.—evil, wicked.— אין of an evil eye, i. e. envious, malignant.

רעַ (rarely רַעַ badness.

רֵעָה (1, a), for רֵעָה, acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.

קֹעֵב to be hungry.—to suffer from famine. Hiph. to cause to hunger.

רַעָב (4, a) hunger.—famine.

דער to tremble, quake. Hiph. to tremble.

ל בעה to feed.

פּעוֹר (prop. fem. adj.) from

to hang down the hands.—
to decline.—to sink down.—to
relax, abate, to desist. Hithp.
to relax oneself, be slothful.

רָפַט , רָפַס to tread, trample upon,

especially of water, to trouble it. Niph. partcp. ינַשְּיִי troubled, made turbid by trampling. Hithp. בַּחַבְּיַם to humble, submit oneself.

לצה to delight, take pleasure in.

קצוֹן (3, a) delight, satisfaction, acceptance. — object of delight, acceptance. — will, pleasure. — good-will, favour, grace.

רָקב (4, a) rottenness.

to be wicked. Hiph. הַּרְשִׁע to declare guilty, to condemn.—to cause mischief.—to act wickedly.

יְנְשָׁעָה (4, a), רְשָׁעָה f. adj., wicked, ungodly.

עָלַעָ (6, a), with suff. יְרְשַׁע, wickedness.

קּשְׁעָה f. (cnstr. הַשְּׁיָה, no pl.) wickedness, ungodliness.

## w. w.

עאר (1, a) flesh.

שָׁבוּעַ, a week.

שבועה oath.

עָבִיעָ to be or become satisfied, filled (יְב, בְּ of the thing). Hiph. to satisfy (יְב, בְ of the thing, יְ of the person).

שבע abundance, plenty.

עֶבְעָע (cnstr. רַבְשֶּׁר, f. הַּבְּיָה) seven. Dual, שָׁבַעַהַיִּה sevenfold.

ບລຸບູ້ to swear (oaths were usually confirmed by seven victims).
Niph. ກລຸບຸ່ງ to swear, with ລຸ by, ວຸ່ງ to.

to break, break in pieces.—
to buy or sell corn. Hiph. to
cause to break through.—to sell
(corn). Hoph. to be broken,
afflicted, distressed.

שֶׁבֶּר more commonly שֶׁבֶּר (6 b), in pause שֶׁבֶּר, from שֶׁבֶּר, a breaking; sorrow, vexation, calamity. destruction.—grain, corn.

to cease, have an end. Hiph. to make or let rest from labour.—to make to cease.

ាភ្មម្ច់ c. (cnstr. កគ្គឃ្មុំ, with suff. កគ្គឃ្មុំ; pl. កាកគ្គឃ្មុំ), day of rest, sabbath.

שׁבֵנ to err.

שְׁרֵיִם (dual שָׁרַיִּם, cnstr. שְׁרַיִּם) the breast.

ישרי to treat with violence, to oppress.—to attack, invade.—to plunder.—to (lay) waste, destroy (e. g. a land). Niph. to be laid waste. Piel, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted.

שׁרָה (9, b) plain.—field.

אָנְיֵל evil, wickedness.—evil, calamity.—worthlessness, vanity.

לשוב to turn, return—to turn away from.—to cause to return, bring back.—to restore.—Hiph. to cause to return, to bring back.—to turn away (anger).—to return, give back, restore. Hoph. to be brought, led, given back, returned.

אור (1, a), שְּוָרֶים, an ox.—herd of

បក្កឃ to slaughter, kill (animals).

oxen.

paw to laugh, abs.— to smile upon.— לְּיֵל to laugh at. Piel, to rejoice.—to sport, play.

לְּחַר to be black.—(denom. from מְּחַר q.v.) prop. to do early; hence to seek early, diligently. Piēl, to seek early, also diligently.

ישָׁחֹרָ (3, a), שָׁחֹרָה f. (10) adj. black.

וֹחַשֵּׁ (6, d) the dusk of the morning; hence dawn, morning.

אַרְתְּע Niph. to be marred or spoiled by rotting.— to be corrupted (morally). — to be laid waste. Piēl, אַרָּשׁ to destroy.—to corrupt, pervert. Hoph. to be corrupted, spoiled.

יטטי officer, overseer or magistrate.

שיב to be grey-headed.

שיבה f. (10) grey hair.

שיה (1, a) speech, discourse.—
complaint.

to lie down; especially to lie down to sleep or to rest one-self.

to forget.

שׁבִּין a knife. Etym. doubtful.

Piēl, to act wisely, prudently.

Piēl, to act wisely. Hiph. to look at.—to be or become intelligent, wise, or prudent; to act wisely, prudently; and to make prudent, to teach.

(in pause שֶּׁבֶּל (שִׂבֶּל) regard, estimation.—intelligence, under-

standing.

נְשַׁבֵּע to lie down, to rest.—to rest,

abide.—to dwell.—to dwell (in), to inhabit.

נוֹת (5, a), f. הַטְבֵשְׁ, pl. הַטְבִּשׁ, inhabitant.—neighbour.

to be quiet.

שׁלְוָה f. (enstr. שׁלִישׁ, no pl. abs.)

quiet, prosperity.—carelessness,
negligence of God.

ישלת to send. In Piel, to send

forth = to excite (it). על דון (2, b), pl. שֶׁלְהָנוֹת, a table.

Hiph. שַלַּה to throw, cast

על , into, בְּן, upon, מָן from; בּן behind him, i. e. to despise).

to plunder, spoil.

שׁלֵל (4, a) spoil, plunder, booty.

to be entire, i. e. sound, safe.

—to be at peace. Piel, שַּלֵּם, שָּׁלֵם, to preserve, keep uninjured.—to complete.—to restore.—to repay.
—to requite, recompense.

שלוֹם (3, a) health, welfare, prosperity, peace.

Dw there.

שם (7, a), pl. שמוה, a name.

שְׁמֵדְ Hiph. to destroy.—to destroy (persons, nations). Niph. pass. of Hiph.

ישָׁכֵים only pl. שֶׁכִּים (cnstr. שָׁכִּי, with suff. שָׁכִים heaven, the heavens.

Tizy to shine cheerfully.—to be glad.

קַבְיִע (5, a), הּחָבֵישָ f. adj., joyful.

ייִבּקה (12, b) joy, rejoicing. mirth. to let go, remit (a debt).— שפיפון a serpent, adder. to throw down. Niph. to be thrown down.

שמים heaven (cnstr. שֶׁמָי, pl. m.). שמלה f. (12, b) a garment, a mantle.

ל שמעה, שמרעה f. (10) news, tidings.—information, report.

עמע to hear.—to listen (with acc. אַל, אָל to any one).—to hearken, obey. Piel, to cause to hear, to summon. Hiph. to cause to hear or be heard.

למר to keep, watch, guard.—to preserve, protect (with acc. 2, על ,אל of the object, with כון from or against).—to keep.—to keep, observe (acc. על, אָל).

w c. (8, b) a tooth (prop. and fig.).

-ivory. NIU to hate.

שנה f. (11, a), pl. שנה, מינים, מינים, a year.

טנן to sharpen, e.g. a sword; partcp. אַשָּׁינוּן sharp.

ער (4, b) a hair; collect. hair. שׁבּה f. (11, a), dual הַיְּחָבָּים, pl. c. הוֹחְבָּשׁ, lip. — speech, words. language.—brim of a vessel.—

shore of the sea; bank of a river. חשש Kal not used; to pour out.

לפחה f. (12, b) female servant, handmaid; Lat. famula.

ບອນ to judge, administer justice. -to condemn, punish.—veii a judge, ruler.

קשע to pour out.—to shed. Niph. to be poured out. Pual, to be shed. Hithp. קשָּהָשׁ to be poured out.

קפש to creep.

to weigh.

שקל (6, a), pl. c. שקלי, a shekel.

קף Niph. (prop. to bend forward in order to see) .- to look out. Hiph. to look.

ושקר (6, a) lie, falsehood.

שקר shākăr, to lie.

שריג (1, b), only pl. branches of a vine.

קרש to burn, consume.

שרש (6, c), pl. שרש, root.

to plant.

לעתק to be still, to rest, to abate, of waves, of strife.

### л.

האוה f. (10) desire, will.

ראר (6, f.) form.

הבה f. (10) a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.

f. (10) a coming in, being stored up.-income, profit.-produce, fruit; trop. result.

f. (10) understanding, prudence.

only in pl. perversity, frowardness.

f. (13, a), with suff. יהְוֹהֶלְהָּר expectation, hope.

תּוֹכַחַת f. (13, a), but pl. הוֹכְחַת proof, rebuke.

קוֹעֶבְה f. (11, b) abomination. abominable act.

תְּעָפּוֹת f. pl. (from הַּנְעָפּוֹת 11, a) swiftness.—wealth, treasure. brightness, splendour.

f. (10), instruction, direction, precept.—law.—manner.

קּלְשִׁיה f. help, deliverance.—purpose, enterprise.—counsel, wisdom.

תְּחְהָיוֹ הַּחְהָּין הַּחְהָּין הַּחְהָּין הַּחְהָּין הַּחְהָּין הַּחְהָּין f. (c. suff. הַחְהָּין הַּחְהָּין הַחְהָּין הַחְהָּין prop. what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of.—because that, because.

only pl. הַּחְלוּאִים diseases.

ים (1, b) pl. הְּחְנוּן (זי, supplication.

תַלְמִיד תלמידו (תלמידו

to take hold of.—to hold.

to be completed, ended.—to cease.

קמים (3, a) perfect. — whole. — upright, sincere.

ਹਿਨ f. ਜਕੁਰ (10) adj. whole, perfect, sincere, honest.—subst. integrity.

or הַן only pl. הַנְים huge serpents, sea monster; others, jackals.

מַעָב Piel אָהָ to abhor.—to render abominable. Niph. to be abhorred, detested; to be abominable.

הַקְּנָה f. (10) expectation, hope.

(These words were omitted in their alphabetical place.)

אילות strength.

אלוק intimate friend; leader.

# ENGLISH AND HEBREW INDEX.

Α.

Abominable, נְתִעָב (partcp. Niph.).

Accusation, שטנה.

All, בָּל (prop. a subst., 8, d, usually followed by Makkeph).

Anger, אַר.

Anoint, בַּסַדְּ (propr. to pour out).

Ark, הֵבָה, אָרוֹן.

Assuredly (the Hebrew idiom is by the repetition of the verb in inf. absol.).

B.

Basket, 50.

Be, been, היה. See 522, e.

Bear (= give birth to) ילַר.

Bear, to, בֹּד, בּוֹב.

Before, מֶּבֶּה (before, of time);

'defore the face).

Best. See Good.

Better. See Good, and 193 sqq.

Bind, צרַר.

Black, אַחוֹר, אַחוֹר.

(partcp. Bless, בַּרַדָּ. To bless oneself (Hithp.).

Blood, □¬.

Born. See to BEAR.

Boy, יֵלֶר, בַעַר.

Boys, ילדים.

Branch, נצר.

Bread, לֵחֵם.

Breadth, בהב.

Brethren, אחים.

Bring, אוֹב (to come; Hiph. cause to come). שׁלְּנֹי (Hiph. to bring again, back, return, restore).

Broken-hearted, to be. Niph. of אָבָר (with or without לַבָּב).

Brother, TN.

Burn, יָקר; יָלָר (to burn slowly, steadily).

Bury, קבר.

But, כי, קאָ.

C.

Camel, נַמַל (pl. נְמַל).

Child, יֵלֶד.

Children, בְּנִים, בּנִים.

Choose, בַּרָה, הַבָּר.

City, עיר.

עָרִים, Cities,

Clean, to be or become, טהר.

Clean, adj. מַהוֹר.

Clothes, בֵנֶר.

Cloud, thick, ユゾ (v).

Cluster, אֶשָׁכּוֹל, עֻנָב,

Collect, קבץ.

Come (down), ירַד.

Command, צָּוָה (Piēl of צָּיָה, obsol.).

Commandment, מִצְנָה.

Compassion, have, עַל).

בּרִית, Covenant, בּרִית.

Cover, TDD.

Covet, חמר

Cow, שוֹר פַּרָה ox.

Create, とつう.

Crown, זֹר; כָּתֶר; (an ornamental border round the top of the altar).

Cry out, to, זְעַק (with לְּ ).

Cry out or aloud, to, אָרָךְ (to call).

Curse, ארר.

Cursed (partep.) אָרוּר.

Cut, בַּרַת.

D.

Daughter, カュ.

Day, יוֹם, Days, יַנְמִים.

Death, מֵנֶת (6, e).

Deliver, נְצֵלְ (Hiph. to cause to deliver).

Desert, to, בנוב.

Desolate, to make, חַרַב (to destroy).

Destroy, אָבַר (utterly); אָבַר (in Hiph. = to cause-to-perish).

Destruction, מְחָתָה.

Devour, אָבַל.

Diligent, מֶהִיר.

Do, עָשָׂר.

Do good, to, בשני.

Dog, בֶּלֶב

Door, דֶּלֶת.

Dream (verb and subst.), חלם.

Dry (land), יַבַשׁה.

בּבָשׁ (dry-up), עַבַשׁ.

Dust, עָפָר.

Dwell, יַשַׁרַ (to sit, dwell, abide);

אַכָּן (to rest in, inhabit, dwell with).

E.

Each other (often translated by 'a man his fellow,' 'a man his brother,' &c. From each other: 'a man from his brother,' &c.) איש מעל אחיו.

Earth, ארץ.

Eat, אכל.

Enemy, אויב.

Evil, רַעָה, רָעָד.

Eye, עיין.

Eyes, עינים.

F.

Face, בָּנִים (pl.) With ה in the cnst. form, לְּבְנִי before (implying rest); also מִיפַנִי, before, from before (implying removal).

Faint, אָיֵרְ (faint, tired).

Faint, to be, קְּעָרָ (to be fatigued, tired).

Faint, to make-, יְנֵעָ, in Hiph.
- יָנֵע (to tire, weary).

Fall, נְבַל (to wither, decay).

Fat, חֵלֶב.

Father (irreg.) 3%.

Feed, רעה.

Field, שֵׁדֶר,

Fig, תִּאנָה.

Fill, אלם. Piēl of mālēa.

Find, NZD.

Fire, UN.

Flay, ひぜつ.

ּנַבַר, בַּבַח, דַּנַב, נַבַר, דָּבַר,

Flesh, זְשֶׁבְ.

Flock, צאָן.

בובול, Flood.

Fly from, to, בַרָד; (= flee).

נָבֶל ,כִּסִיל ,סְבָל ,דָבֶל .

For, 13.

Form, to, הצי.

Found, to, כון; יָסַר (to make firm, fix: e.g. the earth).

G.

Garden, 13.

Gardens, בנים.

בנד, שמלה , בנד, בנד

Gather, כָּבֶל (to gather into a house, or place of security).

ילדה, ילדה.

Girls, ילדות.

Give, נָתַן.

Give-forth, to, נתן (e.g. the voice).

Gladness, ניל.

Glory, בַּבוֹד

Go, הַלַדְ, בּוֹא.

Goat, 13.

God, אל; אלהים:

Good, コiひ.

ענב, בענב.

Grass, הָצִיר; דָשָׁא (dry grass).

Grave, קבֶר.

Great, בָּדֹל, בָּדֹל.

Great, to be, בַּרַל.

Grow, בַרל.

H.

Hand, 7.

Hand, right, ימין.

Hand, left, שמאל.

Hands, יִדִים.

Hate, Nゴツ.

Head, ゼガフ.

Hear, שׁבוע.

Heart, בלב.

Heavens (singular not used), שַׁמִים.

Height, קוֹמָה.

Hell, שאול.

Herb, עַשֶׁי: אָשֶׁיּל (a green, tender grass).

Hide, to, 결빛.

Holiness, קרָשׁ (6, m).

Honour, בַבוֹד.

Honour, to, כַבַר

Honey, רבש (6, r).

House, בית.

How, איך.

עד מתי, How long, עד מתי

Howl, הליל).

Hypocrite, קונף.

I.

In, prep.  $\supseteq$  prefixed. Sts  $\supset$ : e.g. to trample in (= to) the dust.

Increase, רבה.

Inhabitant, ישֶׁב (yāshabh, 5, 1).

Iniquity, עון, און.

Joy, הַשְׁמִּחָ, וְשִׁשִׁין.

K.

Keep, שַׁמֵר.

Kill, יְקְמֵל (to slay as a sacrifice); מבח (to slaughter).

Kindle, קרח (to kindle itself = to be kindled).

King, מֶלֶּךְ. To be made a king, Hoph. of כולך.

Kings, מלכים.

נַמְלָכָה, Kingdom, בַּמְלָכָה.

Kingdoms, בַּמְלָכוֹת.

נשק, Kiss, נשׁק

Knee, בַרָד.

Knees, בִּרְבַיִם.

Knife, שַׂבִּין; מַאָּבֵלֶת (a knife).

Know, ידע.

Knowledge, דעת.

L.

Lamb, בֶּבֶשׁ

Lament, 790.

Land, אָרֶץ.

Large, נַדל, הַרוֹל.

Law, תוֹרָה

Leaf, עָלֶה.

Learn, לַמַד.

Leave, to, עוב

Length, ארך.

Lie, בַזָבַ.

Life, חֵיים, pl. (the life, applied to God and man only.)

Like, (as prefix: before monosyllables and barytones often .

See rule).

Lion, אַריִה.

בקטן, Little,

Lo, הון.

Look, to, בְּבֵע (Hiph. to look into, investigate).

ניהוה, Lord,

Lord, my, אָדֹנִי (pl. my Lord, applied to God); אַדֹנִי (sing. my lord, applied to man).

Lords, אַדֹנִים.

Love, to, אהב.

M.

Man, אָרָם, אישׁ אָרָם.

Master, אדון.

Men, אַנְשִׁים (the men of a family).

Mercy, חֶחֶה.

Mix, 700.

Mock, לְעַג ; לוּץ (to deride).

Money, קֶּכֶּק.

Mother, □×.

Mount, Mountain, הר

Mouth, פֶּר, cnstr. פִּר (irreg.).

Multitude, in (= number, numerousness).

N.

Naked, ערום.

Name, שַׁשׁ (pl. יִשְׁמוֹה).

Neighbour, רעים; ריע.

Nest, ק; pl. kinnîm, cells.

Night, עֶרב; לַיִּלְה (evening).

No, אין; לא, cf. 257, end.

No man, אין איש.

Number, to, קפר.

0.

Oath, אַבַשָּׁ. To take an oath of a person, say: 'to cause-to-swear (Hiph. of מָשָׁבַי any one.'

Observe, טמר.

Offer, קרב

Offer-sacrifice, to, זבה

Old, וְקוֹן (of a man). To be so many years old, say: 'was a son of so many years.'

Open, to, הַחַם.

Or, jx.

Overthrow, to, אַט (to destroy).

Ox, בַּקר (horned, tame cattle).

P.

Part, חֵלֶק.

People, עַם.

Perish, אָבַד.

Pervert, to, קַלָּף.

Place, מַקוֹם.

Place [a man] over, to, Hiph. of

Plant, to, נטַע.

Plunder, to, שַׁלֵל, וַבַּוַן, שָׁלֵל.

Prisoner, אָסיר.

Proverb, בְּישֵׁל.

Prudence, עַרמָה.

Purge, בַּבַּר (cover, expiate).

Q.

Queen, בַּלְבָה.

R.

Rain, הִנְינִיר.

Recompense, to, Div.

Red, אַדוֹם.

Require, פֿרַש

Restore, שוב

Righteous, צַדִּיק.

Righteous man, צַּדִיק.

River, בהר

Room (= chamber), הֵוֶר.

Ruler, כַּוֹשֵׁל (partcp. from mā-shăl).

S.

Sack, אמתחת.

Say, דבר, אמר.

Scorn, Yis.

Scorner, 75.

Sea, יָם.

See, to, דְאָה.

Seed, וֶרַע.

Seed, to bear; to seed seed, yir

ורע.

Seek (for), דַרָשׁ.

Separate, פרד.

Serpent, שוחש.

Servant, עֶבֶר.

Serve, עָבַר.

Shadow, 53.

Sharp, הַדָּר f. הַדָּה.

Shear, 113.

Shield, מְנְנִים; מֵנֵן, shields.

Silver, קָּכֶּסָף.

Skin, עור.

Smite, הַכָּה (Hiph. of נָכָה).

Son, בֵּן (irreg.); בַּן (poetically)

Song, שיר.

Sow, to, זרע.

Stalk, קנה.

Stand, עמר.

Statute, pin.

Statutes, חוקים.

Steal, בַנַב.

Stone, אֶבֶן.

Stones, אַבָנים.

Strip, wyp. To strip oneself,

Strong drink, שַבר.

Strong-hold, כובצר

Sword, חֶרֶב.

T.

Take, לָכַר; לְכַך (to conquer, take by force).

Take an oath. See OATH.

Take captive, to, הַשְבָה.

Tell, בְּבֵר, אָבֵיר (Piēl of dābhăr).

Temple, היכל.

Thick cloud, ⊃ÿ.

Thick clouds, עָבים.

Thief, בנב.

Threshold, AD.

ז'תר, Together, יחר.

Tongue, לשון.

Town, עיך.

Trample, סמס.

Treacherous, בֹנך.

Treasure, מַטְמוֹן, סְגָלָה, חֶטֶן, חֶסֶן, חֶסֶן, חֶסֶן, חֶסֶן, חִסֶּן, חִסֶּן, חִסֶּן, חִסֶּן, חִסֶּן, חִסֶּן, חִסְּן, חִבּין, חִבּיוּ, חִבּיוּ, חִבּיי, חִבּייי, חִבּיי, חִבּיי, חִבּיי, חִבּיי, חִבּיי, חִבּיי, חִבּיי, חִבּייי, חִבּייי, חִבּייי, חִבּיי, חִבּייי, חבּיייייי, חבּיייי, חבּיייי, חביייי, חבייי, חבייי, חבייי, חביייי, חבייי, חבייי, חבייי, חבייי, חבייי, חביייי, חביייי, חביייי, חב

Treasure-house, 73'8.

Tree, Yy.

Trust, to, דְּמַן; אָמַן (Hiph.) to cause to believe, put faith in.

Truth, אַמֶּת.

V.

Verity, אֶמֶת.

Very, מאוד.

Vessel, כלי.

Vessels, בלים; cnstr. פָּלי (irreg.).

Vineyard, ברם.

עולה, בתולה.

Voice, קול.

U.

Understanding, הְבוּנָה.

Unpunished, בַקי.

Unpunished, to be, בָּקָה (in Niph.).

Utterly. See To Destroy (utterly).

W.

Walk, הלך.

Wash, to, Dan, (Piel) to wash

thoroughly.

Waste, to, חרב, חרב.

Way, דֵרָךָּ.

Weak, to be, דלל.

Weary, ינע.

Weary, to be, זעף.

Weigh, שקל.

Weight, משקל.

Who, כוי

Why, לַמַּה.

Wicked, רָשָׁע (a wicked man).

Wickedness, אָנֶן יָרָשַׁע, רָשָׁעָה,

-הַנַה

Wind, TIT.

Winds, רוחת.

Wine, יין.

Wisdom, חכמה

Withdraw, ADN (to bring home, collect). To be withdrawn, taken

away (Niph.).

Woman, コビス・

Word, דָּבָר Write, בַתב

Υ.

Year, ימים, שנה Years, שנים.

## PROPER NAMES.

Abram, אַברם (the exalted father). Jerusalem, ירושלם:

Abraham, אברהם (the father of Jew, יהודי. a great multitude).

Adam, DTN (earthy).

Amorite, אמרי.

Babel, בבל.

בבל, Babylon, בבל.

David, 717.

Eliezer, אליעזר.

Esau, ענויץ.

Hagar, הָנֶר.

Halleluiah, הללריה (praise ye the Lord).

Ham,  $\Box \Box \Box$  (hot).

Hebrewess, עבריה.

Hebrews, עברים.

Jacob, יעקב (a detainer).

Jehovah, ידורה.

Jeremiah, ירמיהו (exalted of God). Zion, ציון

Joab, יוֹאב (God the father).

Joseph, יוֹסף (increasing).

וצחק, Isaac, יצחק.

ושמעאל, Ishmael, ישמעאל.

ועראל, Israel, יעראל.

יובל, Jubal, יובל.

Judah, יהודה:

Judea, יהור.

Midian, כודין.

Moab, כוֹאָב (of the Father).

Noah, הוֹם (a comforter).

Rebekah, רבקה.

Sion, IN'U.

שלמה, Solomon, שׁלמה

### APPENDIX.

#### A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

#### Observe-

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in oth (הַוֹנ , sword, pl. בּוֹנ , constr. הַרְבוֹת (khĕ'rĕbh, kharābhôth, khar'-bhôth). With the suffixes the stronger abbreviation then remains: see the Feminine Paradigms.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy* or *grave* suffixes, to the *status constructus*.

Arrangement of the Declensions.] 1. Monosyllabic and dissyllabic with immutable vowels. 2. Monosyllabic with mutable (\(\tau\)); and dissyllabic with a similar vowel for ultimate, and immutable vowel for penultimate. 3. Mutable (\(\tau\)) or (\(\tau\)) for penultimate: immutable vowel in ultimate. 4. Dissyllabic with (\(\tau\)) or (\(\tau\)). 5. Dissyllabic with mutable (\(\tau\)) for ultimate: mutable (\(\tau\)) for penultimate. 6. Segolates or dissyllabic nouns, with accent on penultimate. They are derived from an original monosyllabic form with Pathakh. 7. All with mutable (\(\tau\)) for ultimate: and immutable vowel for penultimate. Also some monosyllabic nouns from \(\tau''\). 8. All that double their final consonant by dugesh when augmented. 9. \(\tau\) final. 10. \(\tau\) final preceded by an immutable vowel. 11. \(\tau\) final preceded by mutable (\(\tau\)) or (\(\tau\)).

12. Feminine nouns chiefly derived from the segolate forms \(\tau\). \(\tau\). \(\tau\). \(\tau\). 13. Segolate nouns formed by the addition of the feminine ending \(\tau\). \(\tau\). To the examples in the Paradigms add: misge reth (enclosure), igge reth (letter), masco reth (wages).

The Decembrons						
			Absol.	Constr.	Light suff.	Heavy suffix.
I.	(horse)	S.	סוס	סוס	סוסי	סוּסָבֶם
		P.	סוסים	סוסי	סוּסֵי	סומיכם
II.	(eternity)	S.	עוֹלַם	עוֹלַם	עוֹלַמִי	עוֹלַמִּכֶם
		P.	עלמים	עולמי	עוֹלָמֵי	עילְבִויבֶם
III.	(overseer)	S.	פַּקיד	פָּקיד	פּקידי	פָּקיִדְכֶם
		P.	פּקידים	פָּקיבִי	פָקידֵי	פָּקידִיכֶם
	a.		·		•	
IV.	(word)	S.	דָבָר	דַבר	יִר <u>בָּ</u> רִי	דַּבִרֶכֶם
		Р.	דְבָרים	ָּדְבָרֵי <u>י</u>	יִבְבַיי	הָּבְרֵיכֶּם
	b. (wise)	S.	חרת	הַכַּם	דוררונ	הַבַּמְבֶּם
	(wise)	P.	חָכָם הַכָמִים	חַבָּמֵי	חַבָמִי חַבָמִי	ַהַבְּמֵיכֶם הַבְּמֵיכֶם
	( a.		7-:	: -	- T-:	*: -
v./	(old man)	S.	זקו	וַקוּ	זַקנִי	<u>זַקנ</u> כֶם
		P.	וַקנִים	זקני	וַק <u>ב</u> י	זִּקְנֵיכֶם
	b.	~				
	(shoulder)		มหาว อนาจั	פָתֶף		
	c.	Р.	ילְתֵפוֹת	פּֿתָפּוֹת		
	(court)	S.	חַצֵּר	חצַר	חַצִרי	חַצַרכֶם
		P.	<u>הַצ</u> ּרִים	חַצְרֵי	חצרי	חַצִּרִיכֶּם
	a.		•	•	•	
VI.	(king)	S.	מלה	מלד	מלכי	מלככם
		P.	מְלָבִים	מַלְבֵי	בְּילַכֵּי	מַלְבֵּיכָם
	b.				•	•
	(book)	S.	מַפֶּר	קַבֶּר	סִפְּרִי	סִפִּרְכֶּם
		Р.	סְפַּרִים	ספָרֵי	סְפָּרֵי	ספָרֵיכֶם
	C.	14	.> منابعة فرور	<. سعسترور	9779-	فسر شندي باذفاعي أسن
	(sanctuary)	P.	לְּדֶשׁ הדישים	לְּנֶדְשׁ הדישי	קרשי	ָקְדִישְׁכֶּם סד <i>ו</i> שירם
		1.	ָקְדָשִׁים:	קָּדִשֵּׁי	קָּדָשֵׁי.	קָּדִשֵּׁיכֶּם

of Ivouns.					
Absol.	Constr.	Light suff.	Heavy suffix.	Dual absol.	Meaning.
sûs	sûs	sûsî	sûs'chĕm'	יוֹמֹים	(two
sûsîm	<i>s</i> û <i>s</i> ê	sûsai	sûsêchĕm'	yômă'yim	days)
Vôlām	ี Vôlăm	۷ôlāmî	Vôlămchĕm'	מלקחים	(pair of
yôlāmîm	٧ôl'mê	ك pôlāmai	yôl'mêchĕm'	mĕlkā-	tongs)
pākîd	p'kîd	p'kîdî	p'kîd'chĕm'	khă'yim שבעים	(two
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchĕm'	sh'bhŭ-	weeks)
1	1	•	•	צמ'yim	
dābhār	d'bhăr	d'bhārî	d'bhărchĕm'	יַ כָּנַפַֿיִם י	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchĕm'	c'nā-	
				phă'yim	
khāchām	kh*chăm	kh*chāmî	khachămchĕm'	יַחַלָצַיִם ²	(hips)
kh*chāmîm	khăchmê	khachāmai	khăchmêchĕm'	kha-	
				lātsă'yim	
zākēn	z'kăn	z'kēnî	z'kănchĕm'	יִרַכַּיִם	(thighs)
z'kēnîm	ziknê	z'kēnai	ziknêchĕm'	y'rē- chă'yim	
. = 4 l. = l.	. Y4 L Y. L				
cāthēph c'thêpôth	cĕthĕph cĭthphôth				
c thepoth	Cimpnoin				
khātsēr	khatsăr	khªtsērî	khatsärchëm'		
khatsērîm	khatsrê	kh*tsērai	kh*tsrēchĕm'		6
mĕ'lĕch	mĕ'lĕch	mălcî	mălc'chĕm	רגלים י	(feet)
m'e lech m'lāchîm	mălchê	m'lāchai	mălcêchěm'	răg'-	(Jeel)
III Iaciiiiii	marche	III Iaciiai	maicement	lă'yim	
<i>s</i> ēphĕr	<i>s</i> ēphěr	<i>s</i> ĭphrî	sĭphr'chĕm'	כִּפָּלַיִם	(double)
s'phārîm	siphrê	s'phārai	siphrêchĕm'	ciph-	
				lă'yim	
kōdĕsh	kōdĕsh	kŏdshî	kŏdsh'chĕm'	בַּתִנַיִם יּ	(loins)
k°dāshîm	kŏdshê	k°dāshai	kŏdshêchĕm'	mŏth- nă'yim	
DUAL CONSTR.	ו בבי (căpp	hê). בלצי (1	khaltsê). ³ 5:5(ră		(mŏthnê).

Dual Constr. בְּבְבֵי (căuphê). מָקְבֵי (khăltsê). 3 בְּבָבוי (răglê). 4 בְּבָבוי (mŏthnê).

	c d.		Absol.	Constr.	Light suff.	Heavy suffix.
	(a youth)	S.	נַעַר	נַעַר	נערי	נַעַרכֶם
		P.	נְעָרִים	נערי	נְעָרֵי	נַעריכם
	e.		>	>		
	(perpetuity		נגֿע	נגֿם	נצחי	נֹצְחֲכֶם
		Р.	נצָחים	נצחי	ָנְצְחַי	נֹּגְיחֵיכֶם
	f. (work)	S.	פֿעַל	פֿעַל	פַעלי	פָּעָלְכֶם
VI.		P.	פָּעָלִים	פַּעַלִי	פִּעָלַי	פַּעָלֵיכֶם
V 1.	g. (death)	S.	خِرْر ٦	מות	מוֹתִי	מוֹתְכֶם
		Р.	מותים	מוֹתֵי	מוֹתֵי	מוֹתִיכֶם
	h. (olive)	S.	זַית	זית	זירני	זֵיתִבֶּם
		P.	זיתים	זיתי	זִיתַי	וֵיתִיכֶם
	i. (fruit)	S.	פָּרָי	פַרי	פָּרִיִי	פֶּרִיכֶּם
	(gazelle)	S.	צָּבִי	•		* * * *
		Р.	צבָיים			
	(a. (enemy)	S.	אֹיַב	איב	איבי	אֹיִבְכֶּם
		Р.	איבים	איִבֵי	איבי	איביכֶם
VII.	b. (name)	S.	שֶׁם	שם	שָׁמִי	שַׁמְכֵם
	·	P.	שמות	שמות	שמותי	שׁמוֹתִיכֶם
	(a. (sea)	s.	יָם	ים	יַבִּי	יַמְכֶם
		P.	יַמִים	יפוי	יַמֵי	יַפֵּיכֶם
	b. (mother)	s.	אם	אם	אפי	אָמֶּכֶם אָמֶּכֶם
VIII.	)	P.	אמות	יים אמות	אָמוֹתֵי	אָפּוֹתֵיכֶם אַפּוֹתֵיכֶם
	c. (statute)	S.	חק			
	(commo)	P.	ייק חָקִּים	הופי. הופי	חָקּי הָפֵּי	הָקיכֶם הָקּּלֶכֶם
IX.	(seer)	s.	חוה	הוה	יווי	הווכם
		P.	חוִים	רוֹוֵי	רוֹזֵי	חוֹיכֶם
					1	•

of Nouns.

		1		U	
Absol.	Constr.	Light suff.	Heavy suffix.	Dual absol.	Meaning.
nă'yăr	năvăr	nă <b>y</b> °rî	năyărchĕm′	<u>נעלי</u> ם י	(pair of
n'yārîm	năyªrê	n'yārai	nă *rêchĕm'	nă-	sandals)
				プªlă'yim	
nē'tsăkh	nētsăkh	nĭtskhî	nitskh*chĕm'		
n'tsākhîm	nitskhê	n'tsākhai	nitskhêchĕm'		
pō'Yăl	pōyăl	pŏy°lî	pŏบ°l'chĕm′		
p'yālîm	p °lê	p'yālai	pŏyºlêchĕm′		
mā'vĕth	môth	môthî	môth'chĕm'		
môthîm	môthê	môthai	môthêchĕm'		
				2	
ză'yĭth	zêth	zêthî	zêth'chĕm'	עינים <sup>2</sup>	(eyes)
zêthîm	zêthê	zêthai	zêthêchĕm'	עênă'yim	
p'rî	p <b>'r</b> î	piryî	pery'chĕm'	לִחָיִם	(cheeks)
ts'bî				l'khā-	
ts'bhāyîm				yă'yim	
ōyēbh	ōyēbh	ōy'bhî	ōyĭbhchĕm'	מאזנים³	(pair of
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'bhêchĕm'	mö-	scales)
shēm	shēm	sh'mî		z'nă'yim	
shēmôth	sh'môth	sh'môthai	sh'imchëm' sh'môthêchëm'		
snemoth	sn moth	sn motnai	sn mothechem		
yām	yăm	yămmî	yămm'chĕm'	ַ אַפַּיִם ⁴	(nostrils)
yămmîm	yămmê	yămmai	yămmêchĕm'	ăppă'yim	
ēm	ēm	ĭmmî	imm'chĕm'	שַׁבַּיִם יּ	(teeth)
immôth	immôth	immôthai	immôthêchĕm'	shin-	
khōk	khŏk-	khŭkkî	khŏkk'chĕm'	nă'yim	
khŭkkîm	khŭkkê	khŭkkai	khŭkkêchĕm'		
khōzĕh	khōzēh	khōzî	khōz'chĕm'		
khōzîm	khōzê	khōzai	khōzêchĕm'		
	1	1	3 : (mār'nā) 4	(X==6) A	i (chinnă)

Dual Con. 1 יַנְיֵלֵי (năr-lê). 2 יֵינֵי (rênê). 3 אָבָי (mōz'nê). אַבָּי (ặppê). 5 יָנִילָי (shinnê).

			Absol.	Constr.	Light suffix.	Heavy suffix.
X.	(mare)	S.	סוסה	סופת	סוסתי	סוסתכם
		Р.	סוסות	סוסות	סוסותי	סוסותיהם
	a.				-	** **
	(year)	S.	שָׁנָה	שׁנַת	שָׁנָתִי	שַׁנַתְכֶם
		Р.	שָׁנִים	שנות	שׁנוֹתֵי	שָׁנוֹתֵיהֶם
	ь.		• •	:	- :	** **
XI.	(sleep)	S.	שׁנָה	שנת	שָׁנֶתִי	שָׁנַתִּכֶם
		P.	שנות	שׁנוֹת	שנותי	שְׁנוֹתֵיהֶם
	c.		**	:	:	· · ·
	(righteous-	S.	צָדָקָה	גֹּדַקַת	צִדְקָתִי	צִדְקַתְּכֶם
	ness)	Р.				
		1.	ּצְּדָקוֹת	צִדְקוֹת	צִרְקוֹתֵי	צְּדְקוֹתֵיהֶם
	a.	~	1			
	(queen)	S.	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְפַּתְּכֶם
		Ρ.	מְלָבית	מַלְכוֹת	מַלְבוֹתֵי	מַלְכוֹתֵיהֶם
	b.					
XII.	(reproach)	S.	חָרִפָּה	חָרִפַּת	חָרְפָּתִי	מָרַפַּתִּכֶּם
		Р.	חַרַפוֹת	חָרפוֹת	ָ חֶרפּוֹתֵי קרפּוֹתֵי	חרפותיהם
	c.					
	(waste)	S.	חָרַבָּה דְיַר	חַבַּת ו	חָרָבָּתִי	תַּרְבַּתִּכֶם
		Р.	חָרָבוֹת.	חָרבוֹת	חָרָבוֹתַי	קָרְבוֹתֵיהֶם
	a.					
	(sprout)	S.	יוֹנֻקָת	יוֹבֶּקת	יוֹבַקהִני	יוֹנַקְתְּכֶם
	0	Ρ.	יוֹנִקוֹת	יוֹנְקוֹת	יוֹנְקוֹתֵי	יוֹנְקוֹתֵיהֶם
XIII.	b.		•		•	
	(skull)	S.	בְּלִבּׁלֶת	ַבְּלְבּׁלֶת <b>ַ</b>	בְּלְנָּלְתִי	ּגְלְנָּלְתִּכְם
		Ρ.		בְּלִבְּלוֹת	בְּלְבְּלוֹתֵי	ָּבְלְבְּלוֹתֵיהֶם בְּלְבְּלוֹתֵיהֶם
			7::5	1111	- :::	* " ::1

Absol.	Constr.	Light suffix.	Heavy suffix.	Dual absol.	Meaniug.
<i>s</i> û <i>s</i> āh	sûsăth	sûsāthî	sûsăth-		
<i>s</i> ûsôth	<i>s</i> û <i>s</i> ôth	sûsôthai	chĕm′ ↑		
				_	,
shānāh	sh'năth	sh'nāthî	sh'năth-	שָׁפַּתַיִם י	(lips)
shānîm	sh'nôth	sh'nôthai	chĕm'	s'phā-	
				thẳ'yim	
shēnāh	sh'năth	sh'nāthî	sh'năth- chĕm'	בּאָתיִם <sup>2</sup>	(corners)
shēnôth	sh'nôth	sh'nôthai	†	p'ā- thă'yim	
				ona y mi	
ts'dākāh	tsidkăth	tsĭdkāthî	tsidkăth- chĕm'		
ts'dākôth	tsĭdkôth	tsĭdkôthai	†		
		1			
mălcāh	mălcăth	mălcāthi	mălcăth-	יַרַבַַּתַּיִם יּ	(sides)
m'lāchôth	mălchôth	mălchôthai	chĕm'	yărcā-	
				thă'yim	_
khĕrpāh	khérpăth	khĕrpāthî	khĕrpăth-	רִקמַתַיִם	(double
kh*rāphôth	khĕr'phôth	khĕr'phô-	chĕm'	rikmā-	embroi- dery)
		thai		thă'yim	
khŏrbāh	khŏrbāth	khŏrbāthî	khōrbăth- chĕm'		-
kh°rābhôth	khŏr'bhôth	khŏr'bhô- thai	†		•
		tiiai			
yónĕ'kĕth	yônĕ'kĕth	yônaktî	yônăkt'- chĕm'	מִצְלְתַּיִם	(cymbal)
yôn'kôth	yôn'kôth	yôn'kôthai	†	m'tsil-	
				tă'yim	
gŭlgō'lĕth	gŭlgōlĕth	gŭlgŏltî	gŭlgŏlt'- chĕm'	נְחָשִׁתַיִם	(double fetter)
gŭlg'lôth	gŭlg'lôth	gŭlg'lôthai	1	n'khŭsh- tă'yim	50000
				Jan Jan	

Dual Constr. יַרְכָּתָי (siphthê). 2 יְרָכָּתָי (pă•thê). 3 יַרְכָּתָי (yărc'thê).

<sup>†</sup> The distinction between light and heavy suffixes ceases in the plural of feminine nouns. 7 Y

## B. TABLE OF IRREGULAR NOUNS.

Meaning.	1. Irreg. Noun.		Constr.	Plur.	Constr. Plural.	With suffixes.
Father	אָב	ābh	ăbh, abhî	ābhôth		ābhî, ābhîv, *bhîchĕm, &c.
Brother	אָח	ākh	*khî	ākhîm		ākhăi, akhî- chĕm, &c.
Sister	אָחוֹת	ākhôth		akhāyôth	ăkhyôth	ăkhyôthăi.
Man {	אִיש	îsh		îshîm		îshî, &c.
Mun	אָנוש	<sup>e</sup> nôsh		*nāshîm	ănshê	
Woman	אִשַּׁה	ishshāh	ēshĕth	nāshîm	n'shê	ishtî, &c.
Maid	אָמָה	āmāh		amāhôth	ămhôth	
House	בַּיִת	băyĭth	bêth	bātîm		bātêchĕm, &c.
Son	בֿו	bēn	bĕn–	bānîm	b'nê	b'nî, bin- chĕm.
Daughter	בֿע	băth	Phone	bānôth	b'nôth	battî, &c.
Day	יוֹם	yôm		yāmîm	y'mê	
Vessel	בְּלִי	c'lî		cēlîm		cĕlyî, cĕ- ly'chā.
Lion	אַרי	<sup>a</sup> rî		*rāyîm		
Kid	בְּדי	g'dî		g'dāyîm		
City	עיר	Уîr		٧ārîm		
Water	מִים	măyîm		măyîm	mê	
Mouth	פָּה	pĕh	pî			$\begin{array}{c} \text{pî} & (my_{\infty}), \\ \text{pîchā, piv,} \\ \text{\&c.} & \cdot \end{array}$
Head	ראש	rōash		rāashîm		

C. Shorter Paradigms of the Regular Verb.

6. Part. pass.	לקטול. kātûl	*زجمٍל nik <i>t</i> äl	٠	יבוקשל m'kŭ <i>it</i> āl		*בְּקְטָּר mŏk <i>t</i> āl	
5. Part. act.	*خِيْخ kō/el		, ਦੁਨੁਲੂਟੇ m'kਬੱ <i>tt</i> ël		*בַקִּטִיל măkװ		*ਟਾਨ੍ਤੂਟੇ mithkă <i>tt</i> el
4. IMPERF.	*بجمناً باجرهنار	ਮੈਨੂਟ੍ਰੇ:* yikkātēl	,'ਟ੍ਰਕੁਟ' y'kā <i>tt</i> ël	*بْجَاهِاڑ y'kٽننتقا	יקטיל. yăkńi	*יָקשַל יַיִּקשַל yŏktăi	ਮੈਨ੍ਹਾਂ* yithkă <i>tt</i> el
3. IMPERAT.	*ਨ੍ਹਹਾਂਟੇ ਮਾਨੀ	*דְקְּחֵל hikkātēl	ਮੈਲੂਟੂ* kă <i>tt</i> ēl		* ਦੁਰ੍ਹਕੁਟੇ hăk <i>i</i> el		*דְּתְקַשֵּל hitbkä <i>tt</i> ēl
2. INF. (const.)	*جمغر k'ئōأ	*דְקָּטֵל hikkā <i>t</i> ēl	ਮੈਕੂਟ੍ਰ• kă <i>tt</i> ēl	*جَاهِـٰל لاينتية الانتثاثة	ידקטיל hăkíil	*דָקַשַל הסאכה הסאכה	* דְּתְקַמֵּל hithkä́ <i>ננ</i> פֿו
1. Perfect.	יקטַל* אַמַל אַמַל	*برجرير/ nik <i>t</i> äl	¥਼ਰੂਟ੍ਰ ki <i>tt</i> el	*ֻקְפַּיֵל גענימוֹ	יהקטיל. וויאות	אָדְקָטֵל האֹסִאל האֹסִאנֹאוֹ	*דּהָקַסֵּל hithkä <i>tt</i> ēl
	1. Kal.	2. Niphal.	3. Piël.	4. Pual.	5. Hiphíl.	6. Hophal.	7. Hithpaël.

D. General Paradigms
(The forms with asterisks

(The forms with							
1. Perfect.	KAL (1).	NIPHAL(2).	PIËL (3).	PUAL (4).			
Sing. 1 c.	לַפַּלְתִּי	נִקְמַלְתִּי	קַפַּלְתִּי	كُوْمِ ذِند			
2 (m.	*לַמַּלִנּ	*נִלִמַלִּתַּ	*לַמַּלִתַּ	*देख्देंदे			
$\left\{ f. \right\}$	קטַלת	נקטלת	קמַלִת	קפַלת			
3 (m.	*קמַל	*נקטל	*קמַל	*קשל			
$\left\{ f. \right\}$	*ַקְמַלָּה	*נִקמִלָּה	*לִמְלָה	*לָפִּלָה			
Plur. 1 c.	בְזַמַּלְנוּ	נִקְמַלְנוּ	קַמַּלְנוּ	ָרָ <u>הַ</u> ּבּׁלְנֵוּ			
$2 \int m$ .	*קטַלְתֶם	נקשַלְתֶּם	קשַלְתָּם	ָקמַל <u>ּ</u> תֶּם			
f.	קטַלתָּו	נקמַלתו	לִּמַלְתֵּוּ	קשלתו			
3 c.	רָקמִלוּ	נקטלו	קִמְּלוּ	קִמְלוּ			
2. Inf. (constr.)	*קטל	*הַקָּמֵל	*למל	*קַמַּל			
Inf. (absol.)		*הַקְּמֵל (נְקְמֵל)	*קַמּל	*הָמיל			
3. Imp. Sing. m.	*קמל	*הַקְּמֵל	*קמֵל	-			
f.	*לְטִלִי	*הַקְּמַלִי	*קַמִּלִי	(			
Plur. $m.$	קמלו	הַקְּמָלוּ	קטלו	(none)			
f.	*לְפֿיֹלְנָה	*הָקְמֵּלְנָה	*קַמַּלְנָה				
4. IMPERF. (FUT.)	אַקטל	אקמל	אַקמל	אַקַפַל			
Sing. 1 c. $2 \binom{m}{2}$	תקטל	תַקָּמֵל	הקמל	תקשל			
. (f.	*תקמלי	*תַּקְמִלִי	*הָקַמְּלִי	*תקמלי			
3 fm.	*יקטל	*יקמל	*יַקמֵל	*יִקשַל *יִקשַל			
f.	הנקטל	תַּקמֵל	<ul><li>הַלַמְמֵל</li><li>הַלַמְמֵל</li></ul>	הָקשַל			
Plur. 1 c.	נקטל	נקמל	<u>נְק</u> מֵל	נָקְמַּל			
$2 \int m$ .	הַקִּמְלוּ	הַקְקמַלוּ	<u>הְנַק</u> מִּלוּ	הקשלו			
$igl _{f}$ .	הִקְמֹּלְנָ <b>ה</b>	תָקמַלְנָה	*תַּלַמֵּלְנָת	רִּנְקְמַּׁלְנָה			
$3\int m$ .	יקטלו	יקטלו.	יקמלו	יִלְמַלְּי			
$\int f$ .	*תַּקְמַלְנָה	*תַּקְמֵילְנָה	*הַקַמֵּלְנָה	*תְּקְפַיִּלְנָה			
5.PTCP. act. * לְמֵל*	קטול . <i>p.</i> *	*נִקשָׁל	*מקמל	*כִיקשָל			
10				0			

of the Regular Verb. serve as models for the rest.)

serve as models for the rest.)							
KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).				
kātăl'tî	nik <i>t</i> ăľtî	ki <i>tt</i> ăľtî	kŭ <i>tt</i> ăľtî				
kātăl'tā	nik <i>t</i> ăľtā	ki <i>tt</i> ăľtā	kŭ <i>tt</i> ăľtā				
kātălt	nik <i>t</i> ălt	ki <i>tt</i> ălt	kŭ <i>tt</i> ălt				
kā <i>t</i> ăl	nik <i>t</i> ăl	ki <i>tt</i> ēl	kŭttăl				
kāt'lāh	nik <i>t</i> 'lāh	ki <i>tt</i> 'lāh	kŭtt'lāh				
kā <i>t</i> ăľnû	nik <i>t</i> ăľnû	ki <i>tt</i> ăľnû	kŭttăl'nû				
k'tăltĕm'	nik <i>t</i> ăltĕm'	ki <i>tt</i> ăltĕm'	kŭttăltĕm'				
k'tăltĕn'	nik <i>t</i> ăltĕn'	ki <i>tt</i> ăltĕn'	kŭ <i>tt</i> ăltĕn'				
kā <i>t</i> 'lû	nik <i>t</i> 'lû	ki <i>tt</i> 'lû	kŭ <i>tt</i> 'lû				
k'tōl	hikkā <i>t</i> ēl	kăttēl	kŭttăl				
kā <i>t</i> ôl	$\left\{                                    $	kă <i>tt</i> ōl	kŭ <i>tt</i> ōl				
k'tōl	hikkā <i>t</i> ēl	kă <i>tt</i> ēl					
ki <i>t</i> lî	hikkāt'lî	kă <i>tt</i> 'lî					
ki <i>t</i> lû	hikkāt'lû	kătt'lû	(none)				
k'tōl'nāh	hikkātēľnāh	kă <i>tt</i> ēľnāh					
ĕk <i>t</i> ōl	ĕkkā <i>t</i> ēl	akă <i>tt</i> ēl	*kŭttăl				
tik <i>t</i> õl	tikkā <i>t</i> ēl	t'kă <i>tt</i> ēl	t'kŭttăl				
tik <i>t</i> 'lî	tikkāt'lî	t'katt'lî	t'kŭtt'lî				
yik <i>t</i> ōl .	yikkā <i>t</i> ēl	y'kă <i>tt</i> ēl	y'kŭttăl				
tik <i>t</i> õl	tikkā <i>t</i> ēl	t'kăttēl	t'kŭttăl				
nik <i>t</i> ōl	nikkā <i>t</i> ēl	n'kăttēl	n'kŭttăl				
tik <i>t</i> 'lû	tikkā <i>t</i> 'lû	t'kă <i>tt</i> 'lû	t'kŭtt'lû				
tik <i>t</i> ōl'nāh	tikkātēl'nāh	t'kă <i>tt</i> ēl'nāh	t'kŭttăl'nāh				
yik <i>t</i> 'lû	yikkāt'lû	y'kătt'lû	y'kŭtt'lû				
tik <i>t</i> õl'nāh	tikkātēl'nāh	t'kăttēl'nāh	t'kŭttăl'nāh				
t. kō/ēl )	nik <i>t</i> āl	m'kăttēl	m'kŭttāl				
11. 11.000	у 3						
	KAL (1). kātăl'tî kātăl'tā kātăl' kātăl kātăl kāt'lāh kātăl'nû k'tăltěm' k'tăltěm' k'töl kāt'lû k'tōl kitlî kitlî kitlî tiktōl tiktōl tiktöl niktōl tikt'lî tiktōl tikt'lî tiktōl	KAL (1). NIPHAL (2).  kātăl'tî niktăl'tî  kātăl'tā niktăl'tā  kātălt niktăl  kātăl niktăl  kātăl nikt'lāh  kātăl'nû niktăl'nû  k'tăltěm' niktăltěm'  k'tăltěm' niktăltěm'  k'töl hikkātēl  hikkātēl  kitî hikkāt'lî  kitî hikkāt'lî  kitî hikkāt'lî  kitî töl'nāh hikkāt'lî  kitî tiktāl  tiktōl tikkātel  tiktōl tikkātel  tikt'lî tikkāt'lî  yiktōl hikkāt'lî  tiktōl tikkāt'lî  tiktōl tikkāt'lî  yiktōl hikkāt'lî  tiktōl tikkāt'lî  tiktōl tikkāt'lî  yiktōl hikkāt'lî  tiktōl tikkāt'lî  tiktōl tikkāt'lî  yiktōl niktāl  tiktōl nikkātēl  tiktōl nikkātēl  tiktōl nikkātēl  tiktōl nikkātēl  tiktōl nikkātēl  tiktōl'nāh  tikkātel'nāh  yikt'lû tikkāt'lû  tikkāt'lû  tikkāt'lû	KAL (1).         NIPHAL (2).         PIËL (3).           kātāl'tî         niktăl'tî         kittăl'tî           kātăl'tā         niktăl'tā         kittăl'tā           kātăl         niktăl         kittălt           kātăl         niktăl         kittālt           kātăl         niktăl         kittālt           kātăl         niktăl         kittālt           kātăl'nû         niktălten'         kittăltem'           k'tāltem'         niktăltem'         kittăltem'           k'tāltem'         niktăltem'         kittăltem'           k'tāltem'         niktāltem'         kittăltem'           k'tāltem'         niktāltem'         kittāltem'           k'tāltem'         niktāltem'         kittāltem'           k'tāltem'         niktāltem'         kittāltem'           kittāltem'         niktāltem'         kittāltem'           kittāltem'         niktāltem'         kittāltem'           kittāltem'         kittāltem'         kittāltem'           kittāltem'         kittāltem'         kittāltem'           kittāltem'         kittāltem'         kittāltem'           kittāltem'         kittāltem'         kittāltem'           kittāltem'         k				

1. Perfect.	HIPHIL (5).	<b>НОРНА</b> L (6).	HITHPAEL (7).
Sing. 1 c.	הָקְמַלְתִּי	הַקְּמֵּלְתִּי	<u>הַתְּק</u> ּפַּׁלְתִּי
2 (m.	*הָקמַּלִתַּ	*הַקמַלתַ	*דִּתְקַמַּלְתָּ
(f.	חקטַלת	הַקמַלת	הָתַקַּמַלְתָּ
3 <sub>(</sub> m.	*הקמיל	*הַקמַל	*התקמל
$\{f.$	*הֹקִמִּילָה	*הַלְּמִלָּה	*הַתְּלַמִּלָה
Plur. 1 c.	הַקְמַּלְנוּ	הָקְמַּלְנוּ	הָתְקַפַּׂלְנוּ
2 ∫ <b>m</b> .	הָקְמַלְתָּם	הָקִמַלְתֶּם	הָתָקַפַּאַלְהֶּם
f.	הַלְּמֵלְמֶן	הָקִפַלְהֶּוּ	הִתְקַפֵּלְתֶּו
3 c.	הָקְמִּילוּ	<b>הַקִּמְלוּ</b>	הִתְקַמְּלוּ
2. Inf. (constr.)	*הַקְמִיל	*הַקמַל	*הַתְקַמֵּל
Inf. (absol.)	*הַלְּמֵיל	הָקְמֵל	•
3. Imp. Sing. m.	*בַלִמֶל		*הִתְקַמֵּל
f.	*הַקְמִׁילִי	(none)	*הִתַקּמְלִי
Plur. m.	הַקְמִילוּ	(none)	הָתָקַמְּלוּ
· f.	*הַקִמֵּלְנָה		*הָתְקַמֵּלְנָה
4. IMPERF. (FUT.)	אַקִּטִיל	אָקטַל	אֶתְקַמֵּל
Sing. 1 c. $2 \binom{m}{}$	תקמיל	תקטל	תתקפל
$\left\{ f. \right\}$	*הַקִּבִּילִי	*תַּלְטִלִי	*תִּתְקַמָּלִי
3 fm.	*יַקטיל	*יַקטַל	*יִר <u>ִל</u> מֵל
$\int f \cdot$	תַקְמִיל	הַלִּמָל	תִּתְקַמֵּל
Plur. 1 c.	נַקִּטִיְל	נָקמַל	<b>ָּ</b> נְתְלַמֵּמֵל
$2\int m$ .	הַנְקְמִׁילוּ	תַּלִקְמִילוּ	<u>लंग्नुब</u> र्द
f.	תַּקְמַּלְנָה	תָּקְמַּלְנָה	הָתְקַמֵּלְנָה
3 fm.	יַקמִּיֻלוּ	יַקִמָּלָוּ	*יָתַקְמָּלְוּ
f.	הַּלְמֵלְ <b>נָה</b>	*תָּקְמַּלְנָה	הִּיֹרָבַּׂמַּׁלְנָה
5. PARTCP.	*מַקִּמִיל	*מָקְטָל	*מִתְקַמֵּל

of the I	egaiai	V C/ U.		
1. Perfec	T.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
Sing.	1 c.	hik <i>t</i> ăl'tî	hŏk <i>t</i> ăľtî	hithkăttăl'tî
	2 (m.	hik <i>t</i> ăľtā	hŏk <i>t</i> ăľtā	hithkă <i>tt</i> ăľtā
	f.	hik <i>t</i> ălt	hŏk <i>t</i> ălt	hithkă <i>tt</i> ălt
	3 (m.	hik <i>t</i> îl	hŏk <i>t</i> ăl	hithkă <i>tt</i> ēl
	$\left\{ f. \right\}$	hik <i>t</i> î'lāh	hŏk <i>t</i> 'lāh	hithkătt'lāh
Plur.	1 c.	hik <i>t</i> ăl'nû	hŏktăl'nû	hithkă <i>tt</i> ăl'nû
	$2 \mid m$ .	hik <i>t</i> ăltĕm'	hŏk <i>t</i> ăltĕm'	hithkă <i>tt</i> ăltĕm'
	$\left  f. \right $	hik <i>t</i> ăltĕn'	hŏk <i>t</i> ăltĕn'	hithkăttăltĕn'
	3 c.	hik <i>t</i> î'lû	hŏk <i>t</i> 'lû	hithkă <i>tt</i> 'lû
2. Inf. (co	nstr.)	hăk <i>t</i> îl	hŏk <i>t</i> ăl	hithkă <i>tt</i> ēl
Inf. (al	bsol.)	hăk <i>t</i> êl	hŏk <i>t</i> ēl	
3. Imp. Si	ing. m.	hăk <i>t</i> ēl		hithkăttēl .
	f.	hăk <i>t</i> î'lî		hithkătt'lî
Plur.	m.	hăk <i>t</i> î'lû	(none)	hithkă <i>tt</i> 'lû
	f.	hăk <i>t</i> ēľnāh		hithkăttēl'nāh
4. IMPERE		ăk <i>t</i> îl	ŏk <i>t</i> ăl	ĕthkă <i>tt</i> ēl
Sing.	$\frac{1}{2}$ $c$ .	tăk <i>t</i> îl	tŏk <b>t</b> ăl	tithkă <i>tt</i> ēl
	f.	tăk <i>t</i> î'lî	tŏk <i>t</i> 'lî	tithkătt'lî
	3 fm.	yăk <i>t</i> îl	yŏk <i>t</i> ăl	yithkă <i>tt</i> ēl
	f.	tăk <i>t</i> îl	tŏk <i>t</i> ăl	tithkă <i>tt</i> ēl
Plur.	1 c.	năk <i>t</i> îl	nŏk <i>t</i> ăl	nithkă <i>tt</i> ēl
	$2 \int m$ .	tăk <i>t</i> î'lû	tŏk <i>t</i> 'lû	tithkătt'lû
	f.	tăk <i>t</i> ēľnāh	tŏk <i>t</i> ăľnāh	tithkă <i>tt</i> ēl'nāh
	3 (m.	yăk <i>t</i> î'lû	yŏkt'lû	yithkătt'lû
	$\Big\{f.$	tāk <i>t</i> ēľnāh	tŏktăl'nāh	tithkăttēl'nāh
5. PARTCH	Ρ.	măk <i>t</i> îl	mŏk <i>t</i> āl	mithkă <i>tt</i> ēl
1.0				

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1. Perfect.	KAL.	NIPHAL.	HIPHIL.	HOPHAL.			
Sing. 1 c.	עַמַּדְתִּי	ָנְעֶמַרְתִּי	ָהָעֶמַּרָתִּי	ָהָעָמַׂרָתִּי			
2 (m.	עַמַּדִהָּ	ַנְעָמַדִּתָּ	ָהֶעֶבַּיִרהָ	ָהָעָבַּרָת <u>ְּ</u>			
f.	עַמַרה	נעמרת	הֶעֶמֵרת	העמרת			
3 ∫ m.	עָנור	*גָעֶמַר	*הָעָמִיד	*דועמר			
lf.	עָמִרָה	*גָעֶמָדָה	הָעֶמִירָה	*הַנְמְדָה			
Plur. 1 c.	עַבַּיִרנוּ	ָנְעֶמַׁדְנוּ	הָעַמַּׁדְנוּ	הַעָבַיִרנוּ			
2 ∫m.	*עַמַדְתֶּם	נעמרתם	הֶעמַרתֶם	דָוֹעָמַרִתָּם			
Jf.	עַמַרהֶן*	נֶעֶמֵרהֶן	הָעֶמַרתָּן	דְּעָמֵרְהָּוֹ			
3 c.	עָמִדוּ	נֶעֶמְדוּ	הָאָמִידוּ	ָהָעָמִרוּ הָנְיָבְירוּ			
2. Inf. (constr.)	יַעמר*	*הַעָּמֵר	*הַעַמִיד	העמר			
Inf. (absol.)	עָמוֹד יַ	נעמוד *	*הַעַמִיר				
3. Imp. Sing. m.	*עַמֹּד	*הַעָּמֵר	*הַעַמֵּר				
f.	עְמָדִי	הַעְמִרי	הָעַכִּיִרי	(none)			
Plur. m.	עָמְדוּ	הָעָמְדוּ	הָעַכִּירוּ				
<i>f</i> .	*עַמֹּרָנָה	הַעְבֵּרְנָה	הָעַמִּרנָה				
4. IMPERF. (FUT.) Sing. 1 c.	אעמד*	אַעְנֵיד	אָעַמִיד	אַעַמַד			
$2 \atop m$ .	בְּוֹעֲבֵיר	תַּעָּמֵר	רְּלְעַבִּיד	רְּוֹעָמֵר			
f.	*הַעֲמָדִי	הַנְעְמִדִי	הַּנְעַמִידִי	*הָעָמִדי			
3 ∫m.	יעמר*	ייעָכִיד*	יעמיד*	יעָמַד*			
$\int f$ .	תַעמר	תַּעָמֵד	הַּנְעַמִיד	הָּעָמַד			
Plur. 1 c.	נעמד	נעמר	נעמיד	נעמר			
2 fm.	הַעַמְרוּ	הַּגְעָמִרוּ	הַּגַעַכִיידוּ	רָגְעָמִדוּ			
₹.	תַּגְעַמֹּדְנָה	תַּעָבֿיִרנָּה	תַּגְעַהְנָה	הָּגְעָמַּדְנָה			
$3\int m$ .	יַעַמִדוּ *	יעכזרו	יִעַכִּירוּ	יעמדוי דוור:			
lf.	הַּגְעַמֹּדְנָה	הַּעָבֶּרְנָה	הַּוְעַמֵּיִנָה	הָּגְעָבַּיְרָנָה			
PARTCP. act. אָמֵר		*נעמד	*בַּוְעַמִיד	*מְעָמָּד			

				(3)
KAL.	NIPHAL.	PIËL.	PUAL.	НІТНРАЁЬ.
שָׁחַמִּתִי	נשהַמתי	בַּרַכִּתִי	בֿרַכְתִּי	הִתְבָּרַכְתִּי
عُمْتِهُ اللَّهِ اللَّ	נֹהְטַׁמִּטִּ	בַּרַכִּתָּ	בֿרַכִּתָּ	<u>הַעִבְּבַרִּתְּ</u>
ည်ထုံကို	נהעהעי	ברבות	בַּרַבְּתְּ *בַרָּד	הִתְבַּרֵכְתִּ
ं कृत्युष्	נשחם	ָ ׆ <u>ְב</u> ֵבֶּ	*בַרַּדְּ	*הִתְבָּרִדּ
*שָׁיִבִּשָׁי	*נִשְּׁחַמָּה	בּרְכָה	בּרְכָה	הִתְבָּרְכָה
אַסְיַעָּינּ	נְשָׁחַמִנוּ	הַלַּכִנוּ	בַּרַכנוּ	הִרְבָּרַבְנוּ
מְחַמְּתֶם	נשחמתם	בַּרַכְּתֶּם	בֹרַכְּתֶם	ָהָתְבָּרֵלְתֶּם הַתְבָּרֵלְתֶּם
שְׁחַמְהֶן	נְשְׁחַמִּתֶן	בַרַבְּתֶּו	ברכיתו	<u>הַתְּבַּרַכְּתֵּן</u>
*שָׁחַמנּ	*נְשִׁחַמּרּ	הַרְכוּ	בֿרָכוּ	הָתְבָּרְכוּ
שהמ	השָׁחִמ	<u>+ ٿِڙ</u> ت	*בַרָד	*הִתְבָּרֵדְ
שָּׁחוֹש	נשחום	אָבָרוֹק <u>י</u>		
* הְּתַמַ	השָׁהֵמ	*בָּרֵדְ		*הִתְבָּרֵדְ
*שחטי	*השׁחַמי	*בַּרָכִי	(none)	הָת <u>ְבּ</u> ּרָכִי
שָׁחַמוּ	השַׁחַמוּ	הַרָּכוּ	()	הַתְבָּרְכוּ
שְׁחַפִנָה שְׁחַ	הִשְּׁהַשְׁנְה	בַּרַנְיה		הָתְבָּרַכְנָה
אָשִׁחַט	אָשְׁחֵמ	אָבָרֵדְ	אַבֹרַד	אֶתִבָּרֵדְּ
הִשִּׁחַט	עהְשָׁחָמ	יַּילָבֶרָדְּ	קברַד	עַיִּילְבָּרֵרְ
क्रंप्लंभ*	*תַשַּׁחַמִי	הִבְרִכִי	תִבֹרְכִי	תָּת <u>ְבֶּ</u> רְכִי
מְתַשִׁיאִ:*	نشتاه	*יַבְרֵדְּ	*יִבֹרַד	*יִרְגַבָּרֵדְּ
הַשְׁחַמ	הַשְׁחֵמ	הַבְּרֵדְ	הַבַרָּד	אַרִיבְבַּרַדְּ
נהָחַמ	נַשָּׁינִים	וָבָרֵךְּ	נְבֹרַךְּ	נִתְבַּרֵךְּ
וּשׁבַּילַמּוּ	יתשהם ה	הָ <u>לְּבְ</u> רֵכוּ	תְברָכוּ	ַרָּלְיִבְּנְּיִּרְנְיִּיּ
, הִשְּׁחַמְנָה	הַשָּׁחַמִּנָה	תְּבָרַיְנְנָה	תְבֹרַכְנָה	תִּתְבָּרַכְנָה
ישחמו	ישוחשו	יָבַרכוּ	יברכו	יִתַבַּרְכוּ
עַּשְׁחַשְׁמָנָה -	הִשַּׁחַמְנָה	הְּבָרַּכְנָה	תְבֹרַכְנְה	תִּתְבָּרַכְנָה
שָׁחוּט p. שׁחָם	נְשִׁחָם	*מְבָרֵדְ	*מְבֹרָף	*מִתְבָּרֵדְ
15				1

VERB WITH THIRD GUTTURAL (9').						
1. Perfect.	KAL.	NIPHAL.	PIËL.			
Sing. 1 c.	הַּלַחָתִינִי שָׁלַ	נִשְּׂלַחְתִּי	שׁלַּחִתִּי			
$2\int m$ .	שָׁלַחְתָּ	נִשְּׁלַחְתָּ	क्द्रंगद्			
f.	*שַׁלַחַתִּ	*נִשְּלַחַתִּ	*שָׁלַחַהִּ			
3 fm.	שַׁלַח	נִשָּׁלַח	*שׁלַח			
f.	שָׁלְחָה	נשלחה	שָׁלְּחָה			
Plur. 1 c.	שָׁלַּחָנוּ	נִשְלַחְגוּ	שָׁלַּחָנוּ			
$2\int m$ .	שְׁלַהְתֶּם	נשלחהם	הַּלַהְוּתֶּם			
Jf.	שׁלַחָתֶן	נשׁלַחְהֶן	שַׁלַּחְתֶּן			
3 c.	שַׁלְחוּ	נִשְּׁלְחוּ	שׁלְּחוּ			
2. Inf. (constr.)	*שׁלֹחַ	*הִשַּׁלַח	*שַׁלַּח			
Inf. (absol.)	*שַּׁלוֹתַ	*נשלח	*שַׁלֵּחַ			
3. IMP. Sing. m.	*שָׁלַח	*הִשָּׁלַח	*שַׁלַּח			
f.	שָׁלְחַי	הַשַּׁלְחִי	שַׁלָּחִי			
Plur. $m.$	שׁלְחוּ	השלחו	שַׁלְּחוּ			
f.	*שָׁלַׁחְנָה	הִשָּׁלַחְנָה	שַׁלַּחָנָה			
4. IMPERF. (Fut.) Sing. 1 c.	אָשִׁלַח	אָשָׁלַח	אַשַׁלַּח			
$2 \binom{m}{2}$	הִשָּׁלַח	תַּשָּׁלַח	הִשַּׁלַח			
[f.	תשלחי	תִשַּׁלְחִי	הָשַׁלְּחִי			
3 ∫m.	*ישׁלַח	*ישַׁלַח	*ישׁלַח			
f.	תשלח	תַּשָּׁלַח	הַשַּׁלַח			
Plur. 1 c.	נשלח	נִשָּׁלַח	נשַׁלַח			
2 ∫ <i>m</i> .	הִשִּׁלְחוּ	ה <i>יש</i> לחוי	תשלחו			
$\lfloor f_{\cdot} \rfloor$	*תִּּשְׁלֵחָנָה	תִּשָּׂלַחָנָה	ַתִּשַ <u>ׂלַחְנָ</u> ה			
3 ∫ m.	ישלחו	ישלחו	ישלחו			
f.	*תִּשְׁלַּחָנָה	*תִּשָּׁלַחְנָה	*הִשַּׁלַּחְנָה			
PARTCP. act. שׁלַת		נִשְּלָח	י *מְשַׁלִּחַ			

PUAL.	HIPHIL.	HOPHAL.	НІТНРАЁЬ.
שָׁלַּחְתִּי	הִשְלַחְתִּי	הָשְּׁלַחְתִּי	הִשְׁתַּלֵּחְתִּי
אָלַ <u>ּ</u> הָתְתַּ	הָשָׁלַחָתָּ	הָשָׁלַחְתָּ	הִשְׁתַּלֵּחְתָּ
*שַׁלַּחַהָּ	*הָשָׁלַחַתָּ	*הַשׁלַחַת	*השׁתַלַּחַת
कृद्ग	*השלים	הַשָּׁלַח	*השתַלַח
שָׁלְּחָה	הִשְּׂלִיחָה	הָשִּׁלְחָה	הִשְׁתַּלְּחָה
שָׁלַּחָנוּ	הִשְּׁלֵחִנוּ	הָשָׁלַחִנוּ	הִשְׁתַּלֵּחָנוּ
שׁלַחִתֶּם	השלחתם	הָשׁלַחִתֶּם	השתלחתם
שָׁלַּחָתֶן	הַשְׁלַחְתֶּן	הָשִׁלַחְתֶּן	הִשְּׁתַלַּחְתֶּוּ
שׁלְחוּ	יחי הִייְלִיחוּ	הָשִׁלְחוּ	הִשְׁתַּלְּחוּ
שָׁלַח	*הַשָּׁלִיתַ	הָשָׁלַח	*הִשְׁתַּלֵּח
•	*הַשְּׁלֵחַ		
	*הַשָּׁלַח		*הִשְּׁתַלֵּח
	הַשְּׁלִיחִי		השתלחי
(none)	הַשְּׁלִּיחוּ	(none)	הִשְׁתַלְּחוּ
	הַשְּׁלַחְנָה		*הִשְׁתַּלֵּחְנָה
אשלח	אַשָּׁלִיחַ	אָשׁלַח	אֶשׁתַלַּח
רְשָׁלַח	תַשׁלִיתַ	תָשָׁלַח -	תשתלח
תשלחי	תַשְּׂלִיחִי	תָשׁלְחִי	תשתלחי
ישבות	*יַשׁלִיחַ	יָשׁלַח	*יִשְׁתַּלַּחְ
क्षे <u>क</u> ्ष	תַשְּלִיתַ	תַשׁלַח	प्रकृत्व
נָשֶׁלַּח	נַשְׁלִיחַ	נָשְׁלַחְ	נְאָתַּלַּחָ
תשלחו	תַשָּׁלִיחוּ	ָּתְשִׁלְחוּ	תשתקחו
תִשְׁלַחְנָה	הַשְּׁלַחָנָה	הָשְלַחְנָה	תִּשְׁתַּלֵּחְנָה יִשְׁתַּלְּחוּ
ַתְּשָׁלֵּחְנָה ישלחו	ַתַּשְּׁלַחְנָה יַשְּלִיחוּ	יַשַּׁלְּחוּ	
ۺؘٷؚڹٙؠڎؚؠ	*תַּשִּׁלַחְנְה	תְּשְׁלַחְנָה	*תִּשְׁתַּלַּחְנָה
כזשלָח 17	*מַשְּׁלִיתַ	מָשׁלָח	*מִשְׁתַּלֵחַ
17			

	122111, 20 (4).	
KA	L	NIPHAL.
וֹרְגִי	נְסַבּוֹתִי	
	*נְסבּוֹת	
		נסבות
	_	*נַֿסַב
	>	*נְסַבָּה
	_	נְסַבֿוֹנוּ
		נְסַבּוֹתֶם יברות
	>	נְסַבּוֹתֶן
13	קַׁנ	נָסַבּוּ
	*סו	*הַסַב
נוב	מַנ	*הָּסוֹב
	*סֹנ	*הִפַב
	*הַסַּבִי	
53	າວໍ່	הַסַבר
בינה בינה	1D*	*הַפַּבָּינָה
T:		T V
אָסב	. *	אָפַב
•תַּסֹב	תּסב	הַפַב
*בַּסֿׁהַ*	*תִּּמְבִי	*תַּּמַבִּי
*יַסב	*יִסֹב	ייִפַב ייִפַב
בָּסֹב	תסב	תַּפַב
נָסֹב	נַפַב	
יָ אַסֹבּר ִי	הַפַּבר	
	*תִּסַבֵּינַה	
	יסבו	
*תְּסֻבֶּינָה	הָפֿבְנָה	יַפֿבּוּ יִפֿבּוּנָה* *תִּפַבֶּינָה
		*נְסָב
	לותי לותי לותי לוני לוני לוני לוני לינה ליקה ליקה ליקה ליקה ליקה ליקה ליקה ליק	שלבות ישלבה אישלב אישל אישלב אישלב אישלב אישלב אישלב אישלב אישלב אישלב אישלב

Paradigms. Verb Double Ayın, "y (d).

HIPHIL.	HOPHAL.	POËL.	POAL.
>	. >	>	>
<u>הַסְבּוֹתִי</u>	הוסבותי	סובבתי	סובַבְתִי
*הַסְבַּוֹתָ	*הוּסַבֿוֹתָ	סוִבַּבָתָּ	סוֹבַבְיהָ
חַסְבּוֹת	הוּסַבּוֹת	סובבת	סובבת
*המב	*הוסב	*סוֹבֵב	*סוֹבַב
*הַּמַּבָּה	*הוּסַּבָּה	סוֹבְּכָה	סוֹבְבָה
הַסְבּוֹנוּ	הוּסַבּוֹנוּ	סוֹבַבנוּ	סוֹבַבנוּ
הַסְבּוֹתֶם	הוּסַבּוֹתֶם	סוִבַּבְּשֶׁם	סוֹבַבֹתֶם
וְהַסְבּוֹהֶן	הוסבותו	סובבהתו	סובַבְהֶוּ
הַמַבּוּ	הוֹסַבּוּ	סוֹבְבוּ	סובבי
*הָמֶב			
קַמַב ייָ	*הוּמַב	סוֹבֵב	סוֹבַב
*הָמֵב		סוֹבֵב	
*הָהָבִּי	(none)	סוֹבְבִי	(none)
יַם בַּנּ		סוֹבָבוּ	
*הַסָבֶּינָה		סוֹבַּבְנָה	
אָמַב	אוּסֵב	אַסוֹבֵב	אַסוֹבַב
הָֿסֵב	תוּסֵב	הָסוֹבֵב	בְּיִסְּוֹתֵב בּ
*תַּםַבִּי	*תַּרַבַּי	תִסוֹבִבִי	הָסוֹבְבִי
(יַּמָב) *יָמַב	(יַפַב) *יוּסַב	יִסוֹבֵב	יסובב
הָסֶב	תוּסַב	יִּי סוֹבֵב	בב הַּסוֹבֵב
לָמֶב	נוּסֵב,	נִסוֹבֵב	נְסוֹבֵב
• ਜ਼ਰੂਨ੍ਹ	תוֹסַבּוּ	תְסוֹבְבוּ	י תְסוֹבְבוּ
רְּסָבֶּּינָה	תּוּסַבֶּּינָה	הָסוֹבַּבְנָה	הָסוֹבַּבְנָה
יַמַבוּי	יוּסַבּיִ	יִסוֹבְבֵוּ	יִסיבִבוּ
יָסֵבּוּ *הְנִסְבֶּינָה	יוּסַּבּוּ *תּוּסַבָּינָה	יְסוֹבְבָוּ הְסוֹבַבְנָה	יִסיבְבְוּ הְסוֹבַבְנָה
*מֵסֶב	*מוּסָב	מְסֹּבֶב	מִסוֹבָב
19	,		z ·

		1   -	` '	
1. Perfect.	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Sing. 1 c.		נָגַּשְׁתִּי	הַנִּשְׁתִּי	יֻהָבַּשְׁהָני
2 (m.		נגשת	הגשת	הגשת
f.		ננשה	הגשת	הנשת
3 (m.	נַנש	*נָנַש	*הניש	*הַנשׁ
f.		נִנְשָׁה	הַנִּישַה	הָנְשָה
Plur. 1 c.	(regular)	נבשבר	הגשנו	הגשנו
2 (m.		נגשתם	הַנְשׁתֵּם	הַנְשָׁתֵם
f.		ננּהְעֵׁוּ	הַנַשְּׁתֶּן	ָּהָבָשִׁהָּו <b>ּ</b>
ę				
3 c.		נָנְשׁוּ	הָנִישׁוּ	הָנְשׁׁנִּ
2. Inf. (constr.)	* נֵּשֵׁת	הַנֵּנִשׁ	*הַנִּישׁ	*הָנַשׁ
Inf. (absol.)	נַגוש	הַנִּע	*הַנִּשׁ	•
3. Imp. Sing. m.	*נַשׁ	הָנָגשׁ	*הַנִּשׁ	-
f.	בִשִי	הַבְּגְשִׁי	רַבִּישִׁי	(none)
Plur. $m.$	בְשׁר	הָנְנִשׁוּ	יהַנִּישׁוּ	(none)
f.	ַּנַשְנָה	הַנָּשְׁנַה	הַגַּשִּׁנָה	
4. IMPERF. (Fur.) Sing. 1 c.	אָבִש		אַניש	אַנַש
Sing. 1 c. $2 m$ .	תַנַש		תַּנִישׁ	תַנֵּש
(f.	תָנְשֵׁי		תּגִּישׁי	הנשי
3 ∫m.	ינש*	ינָגש	*ובוש	*ינש
$\left\{ f. \right\}$	תַנַש		הַנִּישׁ	רּגנַש
Plur. 1 c.	נַנַש	(regular)	בּנִיש	כָּנֵש
2 (m.	רָגנִשׁר		הַנגָּישׁר <u>הַ</u>	- אַנְשׁר
${}^{\downarrow}_{f.}$	תַּנַשׁנָה		תַּנִשְׁנָה	רְּלַבַּשְׁנָה
3 <sub>(</sub> m.	ינשר		יַבִּישׁר	יָּבְשׁר
$\left\{f.\right.$	הַנַּשִׁנָה		תַּנֵּשׁנָה	רָּנַשְׁנָה בָּישׁנָה
PARTCP. act. נֵנשׁ		*נָנְשׁ	*מַגִּישׁ	*מְנָשׁ
20				•

Paradig	ms.
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Verb Pe Aleph, 👏 (a1).

KAL.

NIPHAL.

HIPHIL.

HOPHAL.

אָבֵל אָנֶאֶבֵל אָנָאֶבֵל אָנָאֶבֵל אָנָאֶבֵל \* Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכל* אָכוֹל	הַאָבֵל הַאָּכֹל	הַאֲכִיל	ָהָאָכַל
*אָכֹל אָכְלִי אָכְלוּ אַכֹלְנָה	הַאָּכֵל etc.	הַאָבֵל ETC.	(none)
אמבל תאבל "יאבל "יאבל תאבל נאבל תאבל תאבלו יאבלו	בי.* ETC.	יאֵכִיל* בו:- ETC.	יוֹאָכַל* ETC.
תאֹבֵּלְנָה act. אָבוּל pass. אָבֵל 21	ָנְאָכָּל z 2	בְאֲבִיל בְאַבִיל	מאָכַל

לושַׁבְתִי בּיִתְי בּיתִי בּיתְי בּיתִי בּיתִּי בּיתִי בּיתִי בּיתִּי בּיתְי בּיתִּי בּיתְי בּיתִּי בּיתִּי בּיתִּי בּיתִּי בּיתִי בּיתְי בּיתִּי בּיתְי בּיתִּי בּיתְי בּיתִּי בּיתְי בּיתְי בּיתְי בּיתְי בּיתִּי בּיתְי בּיתְ	VERB 11 100, 5, 01g. (5).					
אַרַרָּתָּי (regular) בּוֹשַּׁבְתָּי (regular) בְּוֹשַׁבְתָּי (regular) בְּוֹשַׁבְּתָּי (regular) בְּוֹשִׁבְי (regular) בּוֹשַׁבְי (regular) בּוֹשִׁבְי (regular) בּוֹשִׁבְי (regular) בּוֹשַׁבְי (ישַׁבְּי (regular) בּוֹשַׁבְי (ישַׁבְּי (regular) בּוֹשַׁבְי (ישַׁבְיּ (regular) בּוֹשַׁבְי (ישַׁבְיּ (regular) בּוֹשַׁבְי (ישַׁבְיּ (ישַׁבְי (ישַבְּי (ישַׁבְי (ישַׁבְּי (ישַׁבְּי (ישַׁבְי (ישַׁבְּי (ישַׁבְּי (ישְׁבִּי (regular) בּוֹשַׁבְי (ישְׁבָּי (regular) בּוֹשַׁבְי (ישְׁבָּי (regular) בּוֹשַׁבְי (ישְׁבָּי (regular) בּוֹשַׁבְי (ישְׁבְי (ישְׁבְי (ישְׁבָּי (regular) בּוֹשַׁבְי (ישְׁבְי (ישְׁבְי (ישְׁבָּי (regular) בּוֹשַׁבְי (ישְׁבְי (ישְׁבְי (ישְׁבְי (regular) בּוּשַׁבְי (ישְׁבְי (ישְׁבְי (regular) בּישָׁבְי (ישְׁבְי (ישְׁבְי (ישְׁבְי (regular) בּישַׁבְי (ישְׁבְי (ישְׁבָּי (ישְׁבְי (ישְׁבְּי (ישְׁבְי (ישְׁבְּי (ישְׁבְּי (ישְׁבְּי (ישְׁבְּי (ישְׁבְּי (ישְׁבְּי (יש	1. Perfect.	К.	AL.	NIPHAL.		
לושביה לישביה	-			נוֹשַּׁבִתִי		
לושביה לישביה	2 (m.			נושבת		
ל (regular)  אינושב היינושב	2 1					
רפקעומר)  וואַבְנוּ בּישָׁבָנוּ בּישָּׁבָנוּ בּישָּׂבָנוּ בּישָּבָנוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָּבָנוּ בּישְבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישְבּינוּ בּישִבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישְבּינוּ בּישְבּינוּ בּייִרשִׁ בּיִבּיי בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּייִרשִׁיבּי בּייִרשִׁיבּי בּייִרשִׁיבּי בּייִרשִׁ בְיּיבּי בּייִרשִׁיבּי בּייִרשִׁיבּינוּ בּייִרשִׁיבּיי בּייִרשִׁיבּינוּ בּייִרשִׁיבִינוּ בּייִרשִּבּינוּ בּייִרשִּבּינוּ בּייִבּיי בּייִבּיי בּייִרשִּבּינוּ בּייִבּיי בּייִבּיי בּייִבּיי בּייִרשִּיבּיי בּייִבּיי בּייִבּיי בּייִבּיי בּייִבּיי בּייבּיי בּייביי בּיייביי בּייביי בּייביי בּיייייי בּייביי בּייייי בּייייי בּייייי בּייייי בּיייייי בּייייי בּיייייי בּייייי בּיייייי בּייייייי בּיייייי בּייייייי בּייייייי בּיייייייי	3 (m.	0 1 2	יַשַּׁיו			
רפקעומר)  וואַבְנוּ בּישָׁבָנוּ בּישָּׁבָנוּ בּישָּׂבָנוּ בּישָּבָנוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָּבָנוּ בּישְבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישָבּינוּ בּישְבּינוּ בּישִבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישִבּינוּ בּישְבּינוּ בּישְבּינוּ בּייִרשִׁ בּיִבּיי בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּישְבּינוּ בּייִרשִׁיבּי בּייִרשִׁיבּי בּייִרשִׁיבּי בּייִרשִׁ בְיּיבּי בּייִרשִׁיבּי בּייִרשִׁיבּינוּ בּייִרשִׁיבּיי בּייִרשִׁיבּינוּ בּייִרשִׁיבִינוּ בּייִרשִּבּינוּ בּייִרשִּבּינוּ בּייִבּיי בּייִבּיי בּייִרשִּבּינוּ בּייִבּיי בּייִבּיי בּייִבּיי בּייִרשִּיבּיי בּייִבּיי בּייִבּיי בּייִבּיי בּייִבּיי בּייבּיי בּייביי בּיייביי בּייביי בּייביי בּיייייי בּייביי בּייייי בּייייי בּייייי בּייייי בּיייייי בּייייי בּיייייי בּייייי בּיייייי בּייייייי בּיייייי בּייייייי בּייייייי בּיייייייי	$\left\{ f. \right\}$			נושבה		
ל מול של ביל מיל מיל מיל מיל מיל מיל מיל מיל מיל מ		(reg	gular)	';		
ל.  3 c.  2. Inf. (constr.) Inf. (absol.)  3. Imf. (absol.)  3. Imf. Sing. m.  4. אַשָּׁבְּיִּר מַּבְּיִּרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַּבְּיִרְ מַבְּיִרְ מַבְּירְ מַבְּיִרְ מַבְּירָ מַבְּירְ מַבְּירָ מִּבְּירָ בְּירְ מַּבְּירְ מִּבְירָ מִּבְּירָ בְּירְ מַבְּירְ מַבְּירְ מַבְּירְ מַבְּירְ מִּבְּירָ בְּיִרְשִׁבְּרָ בְּירְ מַּבְּירְ מַבְּירְ מַבְּירְ מַבְּירְ מַבְּירְ מַּבְּירְ מַבְּירְ מָּבְּירְ מָּבְירָ מַבְּירְ מָּבְּירְ מָּבְּירְ מָּבְּירְ מַבְּירְ מָּבְירְ מָבְירְ מַבְּירְ מְבְּירְ מְבְירְ מָבְירְ מָּבְירְ מְבְירְבְּיבְיְיְבְּיבְירְ מְבְּירְ מְבְּיְבְיבְּרְ בְּירְבְיבְיּבְירְ מְיִּבְיּבְיּבְּיבְּיְבְּיבְיבְּיבְּיבְּיבְּ	•			: -		
3 c.  2. Inf. (constr.) Inf. (absol.)  3. Imf. (absol.)  3. Imf. Sing. m.  f.  Plur. m.  f.  plur. m.  f.  plur. m.  f.  awe with a	J			7 : -		
2. Inf. (constr.) Inf. (absol.)  3. Imf. Sing. m.  f.  plur. m.  f.  plur. m.  f.  plur. m.  f.  plur. m.  price in the						
וואר. (absol.) בְּשִׁיבִּ בְּשִׁיבִּ בְּשִׁיבִּ בְּשִׁיבִּ בְּשִּׂבִ בְּשִּׁבִ בְּשִּבִּ בְּשִּבִּ בְּשִּבִּ בְּשִּבִּ בְּשִּבִ בְּשִּבִּ בְּשִּבְ בְּשִּבִּ בְּשִּבְ בְּבָּ בְּשִּבְ בְּבָ בְּבָּ בְּשִּבְ בְּבָ בְּבָּ בְּבָּ בְּבָּ בְּבָ בְּבָ בְּבָּ בְּבָּ בְּבָ בְּבָּ בְּבָּ בְּבָ בְּבְ בְּבָ בְּבָ בְּבָ בְּבָ בְּבָ בְּבָ בְּבְ בְּבָ בְּבְ בְּבָ בְּבָ בְּבְ בְּבָ בְּבָ בְּבָ בְּבָ בְּבָ בְּבְ בְּבְ בְּבָ בְּבְ בְּבָ בְּבְ בְּבְ בְּבָ בְּבְ בְבְ בְּבְ בְבְ בְּבְ בְּבְּבְ בְּבְ בְּבְ בְּבְ בְּבְּבְ בְּבְ בְּבְּבְ בְּבְּבְ בְּבְּבְ בְּבְּבְ בְּבְּבְבְ בְּבְבְ בְּבְּבְ בְּבְבְבְ בְּבְּבְבְ בְּבְּבְבְבְ בְּבְבְבְּבְבְבְבְ				: : : : : : : : : : : : : : : : : : : :		
3. Imp. Sing. m.  \$\frac{f}{f}\$  \$\frac{g}{m}\$  \$\frac{g}{m}\$	2. Inf. (constr.)			*הּוָשֵׁב		
ק. יבִשי יִרְשִׁר יִּיִּשְׁרָ יִיִּרְשִׁר יִרְשִׁר יִיִּשְׁר יִיִּשְׁר יִיִּשְׁר יִיִּשְׁר יִרְשִׁר יִּיִּשְׁר יִּרְשִׁר יִרְשִׁר יִּיִּשְׁר יִיִּשְׁר יִיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִּיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּיִּיִּי יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִיִּיִּשְׁר יִּיִּיִּיִּיִּי יִיִּיִּיִּי יִיִּיִּיִי יִיִּיִּיִּי יִיִּיִּי יִיִּיִּי יִיִּיִּי יִיִּיִּי יִיִּיִּי יִּיִּי יִיִּיִּי יִיִּיִּי יִיִּיִּי יִּיִּי יִיִּיִי יִיִּיי יִיִּיִּי יִיִּיִי יִיִּיי יִיִּיִי יִּיִּי יִיִּי יִּיִּי יִּיִי יִּיִּי יִּיִּי יִּיִי יִיִּי יִּיִּי יִיִּי יִּיִּי יִּיי יִּיִּי יִּיִּי יִּיִי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּיי יִּיִּי יִּיִּי יִּיִּי יִּיִּי יִּיִּיי יִּיִּייִי יִּיִּיי יִּיִּי יִּיִּיי יִּיִּיי יִּיִּי יִּיִּיִּי יִּיִּי יִּיִּיי יִּיִּיי יִּיִּיי יִּיִּיי יִּיִּייִי יִּיִּייִי יִּיִּייִּי	Inf. (absol.)	שוב	7			
ליי בין איבור אי	3. Imp. Sing. m.	*שֵׁב	*יִרַשׁ	*הַנְשֵׁב		
ל. תַּיְשַׁבְנָה לִּנִית עִּיִרְשִׁי בְּנָה לִּנִית עִּירָשׁי בְּנָה לִּנִית עִּירָשׁי בְּנָה לִּנִית עִּירָשׁי בְּנָה לִּנִית עִּירָשׁי בְּנָה לַּנִית עִּירָשׁי בְּנָה לַּנִית עִּירָשׁי בְּנִית עִּירָשׁי בְּנִית עִּירָשׁי בְּנִית עִּירָשׁי בְּנִית עִירִשׁי בְּנִית עִּירָשׁי בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית בְּעָבְיה בְּנִית עִירִשׁי בְּנִית עִירִשׁי בְּנִית בְּעָבִיה בְּעָבִיה בְּנִית עִירִשׁי בְּנִה בְּנִה בְּנִית עִירִשׁי בְּנִה בְּנִה בְּנִה בְּנִית בְּנִה בְּנִה בְּנִה בְּנִית בְּיִרְשׁי בְּנִה בְּיִרְשׁי בְּיִרְשׁי בְּנִה בְּיִרְשׁי בְּנִה בְּיִרְשׁי בְּנִה בְּיִרְשׁ בְּנְה בְּיִרְשׁי בְּנִה בְּיִרְישׁי בְּנִה בְּיִרְישׁי בְּנִה בְּיִרְשׁי בְּנִה בְּיִרְשׁי בְּנִה בְּיִּבְיה בְּירִישְׁי בְּיִרְישְׁ בְּנְה בְּיִרְישׁ בְּנְה בְּיִרְשׁי בְּרָּב בְּיִרְישׁ בְּנְה בְּיִרְישׁי בְּרָה בְּיִּים בְּיִרְישִׁרְב בְּיִר בְּיִרְישׁי בְּרָה בְּיִרְישִׁיבְרָה בְּיִרְישִׁיבְרָה בְּיִרְישִׁיבְרָה בְּיִרְשִׁיבְרָה בְּיִּרְישִׁיבְרָה בְּירִישְׁיבְּיבְרָה בְּיִּיבְּים בְּיִירְשִׁיבְּים בְּיִירְישִׁיבְּים בְּיִירְשִּיבְּיִים בְּיִּים בְּיִּים בְּיִירְשִׁי בְּיִירְשִׁי בְּיִבְּיִים בְּיִירְישִּיבְּים בְּיִים בְּיִּים בְּיִיבְּים בְּיִיבְים בְּיִירְישִׁי בְּיִּים בְּיִּים בְּיִּים בְּיִים בְּיִים בְּייִים בְּיבְּים בְּיבְּים בְּייִים בְּיבְּים בְּיים בְּיבְּים בְּייִּים בְּיּבְּים בְּייִים בְּיבְּיים בְּיים בְּיים בְּיבְּיים בְּיים בְּיים בְּיבְּים בְּיים בְּיִּים בְּיים בְּיִּים בְּיים בְּיים בְּיים בְּיבְּים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיים בְּיים בְּייִים בְּיים בְּיים בְּיים בְּיים בְּיים בְּייִים בְּיים בְּייִים בְּים בְּייִים בְּיים בְּיים בְּיים בְּיים בְּיים בְּייִים בְּייִּים	f.	שָׁבִי	יִרשִׁי	הושבי		
אַלְשָׁבְּרָ (Fut.)  Sing. 1 c.  2 m. בשָׁבַ הַּיִּרְשָׁבִ הַּיִּרְשָׁבְ הַּיִּרְשָׁבְ הַ הַיִּרְשִׁבְ הַ הַּיִּרְשִׁבְ הַ הַּיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּרְשִׁבְ הַ הַיִּיִּשְׁבָּ הַ הַיִּיִּשְׁבָּ הַ הַיִּיִּשְׁבָּ הַ הִיִּרְשִׁבְ הַ הַ הִּשְׁבְבָּה הַ הִיִּבְשִׁבְ הַ הִיִּרְשִׁבְ הַ הַ הִּיִּרְשִּבְ הַ הַ הִיִּרְשִׁבְ הַ הַ הִּיִּבְשִׁבְ הַ הַּיִּבְ הַ הִיִּרְשִׁבְ הַ הַ הִּיִּבְ הַ הְיִרְשִׁבְ הַ הְּיִרְשִׁבְ הַ הְיִרְשִׁבְ הַ הְיִּבְשְׁבְ הַ הְיִּבְשִׁבְ הַ הְיִרְשִׁבְ הַ הְיִרְשִׁבְ הַ הְיִרְשִׁבְ הַ הְיִּבְּיִבְ הַ הְיִּרְשִׁבְ הָ הְיִּבְּיִים הְ הִּירְשִׁבְ הָּ הְּיבְ הָּ הְיִּבְּיִּ הְ הִּירְשִׁבְּבָ הַ הְּיִבְּים הְ הִירְשִׁבְּהָ הְ הִּירְשִׁבְּבְ הַ הְיִרְשִׁבְּבְ הַ הְּיִרְשִׁבְּבָּה הְיִירְשִׁבְּבְ הַ הְיִּבְּיִבְ הַ הְּיִבְּיִים הְ הִּירְשִׁבְּבְ הַ הְיִּבְּיִּם הְ הִּירְשִׁבְּים הְ הִּירְשִׁבְּבְ הְ הְיִּבְּים הְּיִּבְּיִּם הְ הָּיִּיְבְּיִּים הְ הָּיִּבְּיִים הְּיִּיְיִּיְיִים הְּיִּיְ הְיִיבְ הְיִּיבְ הְ הָּיִיבְּיִּים הְּיִּיבְ הְיִּיְיִים הְּיּים הְּיְיּים הְּיּים הְּיּים הְּיְיבְּיּים הְּיּים הְּיּים הְּיּיבְייְ הְיּיבְיּים הְּיּיבְיים הְּיּיבְייִּים הְּיּיבְּישְׁבְּיים הְיּיבְּישְׁבְּי הְיּיבְישְׁבְּי הְיִּיְישְׁבְּי הְיּיבְישְׁבְּייִּים הְּיּבְּייִּים הְּיּיבְּייּים הְּיּיבְּייּבְּיים הְיּיבְּייְיבְּיים הְּיּיבְּיים הְיּיבְּייְיבְּייִים הְּיּיבְּייִּים הְּייבְּיּים הְּייִּיבְּייִּיּבְּיְיבְּיּיבְּיּיּבְּיבְּיּיּבְּיּבְּייִים הְּיּבְּיְיְיבְּיּיבְּייְ הְיּיבְּיּיְיְיְי	Plur. m.	שָׁבוּ	יִרשׁוּ	הושבו		
אות מושבי ביר מירשי משב משב משבי משבי משבי משבי משבי משבי	<i>f</i> .	שַּׁבְנָה	יַרשׁנָה	הַנְשַּׂבְנָה		
ל מַּשָׁב מִירַשׁ מִשְׁבִי מִירַשׁ מִּשְׁבִי מִּירָשִׁי מִּשְׁבִי מִּשְׁבִינִי מִּשְׁבִּינִי מִּשְׁבִינִי מִּשְׁבִינִי מִּשְׁבִינִי מִּשְׁבִינִי מִּיִרְשִׁנְי מִּיִרְשִׁנְי מִּיִרְשִׁנְי מִּיִרְשִׁנְי מִּיִרְ מִּיִּבְי מִּיִרְשִׁנְי מִּירְשִׁנְי מִּירְשִׁנְי מִּירְשִׁנְ מִּירְ מְּירְ מִּירְ מְיִּירְ מִּירְ מִּירְ מִּירְ מִּירְ מִּירְ מִּירְ מְיּירְ מִּירְ מִּירְ מִּירְ מְיִּירְ מִּירְ מִּירְ מִּירְ מִּירְ מִּירְ מִּיּי מְיִּיי מְיּיי מְיּיי מְיּיי מְיִּיי מְיּיי מְיּיי מְיּיי מְיּיי מְיּיי מְיּיי מְיּיי מְיּיי מְיּי מְיּיי מְיּיי מְייי מְייִי מְיּיי מְייי מְייִּיי מְּייי מְיּיי מְיּיי מְיּיי מְייי מְייִּיי מְיּיי מְיּיי מְיּייי מְיּיי מְיּיי מְיּיי מְיּיי מְּייי מְייִיי מְּייי מְייי מְיּיי מְיּיי מְייי מְיּיי מְייִּיי מְייי מְייי מְייי מְייי מְּייי מְייִּייי מְּייי מְייי מְייי מְייי מְּייי מְּייי מְייי מְייי מְייי מְּייי מְייי מְייי מְּייי מְּייי	4. IMPERF. (FUT.)	אשב	אָירַש	אושב*		
3 m. בּשֵּׁי.  f. בְשֵׁי.  Plur. 1 c. בַשֵּׁי.  2 m. בַשְּיבוּ הִיִּרְשׁׁי הַתְּשְׁבוּ הַעְּיבָה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשִּׁבִּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבָּיה הַשִּׁבְּיה הַשִּׁבְיה הַשְּׁבָּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשִּׁבְיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּבִּיה הַשְּׁבִּיה הַיִּשְׁבָּה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּבִּיה הַשְּׁבִּיה הַשְּבִּיה הַשְּׁבִּיה הַשְּׁבְּיה הַשְּׁבִּיה הַשְּׁבִּיה הַשְּׁבְּיה הַשְּׁבְּיה הַשְּׁבְּיה הַשְּׁבְּיה הַיִּישְׁבִּיה הַיִּישְׁבִיה הַיּיִּשְׁבָּה הַיּיבְּיה הַיּיבְּיה הַּיּבְּיה הַּיּבְּיה הַּיּבְּיה הַיּיבְּיה הַיּבְּיה הַיּבְּיה הַּיּבְּיה הַּיּבְּיה הַבְּיה הַּיּבְּיה הַּיּבְּיה הַיּבְּיה הַיּבְּיה הַּיּבּיה הַיּיבּיה הַיּיבּיה הּיִּיבְיה הַּיּבּיה הַיּבְּיה הְיּבּיּבְיה הַיּיבּיה הַיּיבּיה הּיִּיבְּיה הַיּיבּיה הּיּיבּיה הּיּבּיה הּיּבּיה הַיּיבּיה הּיִּיבּיה הּיִּיבּיה הּיבּיה הַיּבְּיה הַיּיבּיה הּיבּיה הּשִּיבְּיה הַיּבּיה הּיּבּיה הּיבּיה הּיבּיבּיה הּיבּיה הּיבּיה הּיבּיב הּיבּייה הּיבּיה הּיבּיה הּיבּיה הּיבּיה הּי			הִירַש	תַּנְשֵׁב		
לְּנִשֶּׁב בּרָה תִּירֵשׁ בּרָה בּתְשָׁב בּרָה בּרָה בּתְשָׁב בּרָה בּרָה בּתְשָׁב בּרָה בּרָה בּתְשָׁב בּרָה בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבִּרְ בּרָה בּתְיִּשְׁבָּרְ בּרָה בּתְיִּשְׁבָּרְ בּרָה בּתְיִבְּיִב בּרָה בּתְיִבְּיִב בּרָה בּתְיִבְּיִב בּרָה בּתְיִבְשִׁבְּרָה בּתְיִבְשִׁבְּרָה בּתְיִבְשִׁבְּרָה בּתְבִּה בּתְבִּה בּתְבּרִה בּתְבִּיב בּתְבּרִב בּתְבּרִב בּתְבּרִב בּתְבּרָה בּתְבִּרְב בּתְבִּרְב בּתְב בת בּתב בת בּתב בּתב	f.	תשבי	הנירשי	תושבי		
Plur. 1 c.       בשב       בירשות       שביר       בירשות       בשביר	3 (m.	*ישב	*יירש	יַּיִשֶּׁבֹ *		
$2  ag{m.}$ אבּיְלְשָׁבּרּ אִיִּרְשׁרִּ אַּיִרְשׁרָ אַרְּשׁרָ אַרָּאָרָ אַרָאָרָ אַרָּאָרָ אַרָיייייייייייייייייייייייייייייייייייי	f.		תירש	תַּנְשֵּׁב		
f. תַּשַּׂבְנָה תִּיבִּשְּׁנָה תִּשַּׂבְנָה תִּשַּׂבְנָה אִירָשׁוּ תִּשַּׂבְנָה $3 f$ . יִשְּׁבִּוּ $f$ . תַּשַּׂבְנָה תִּשְּׁבָּנָה תִּשְּׁבָּנָה תִּשְּׁבָּנָה $f$ .	Plur. 1 c.			נוָשֶׁב		
קּנְשֵּׁבְנָה תִּירַשְּׁנָה תֵּשַׁבְנָה תִּשַּׁבְנָה תִּירַשְּׁנָה תִּשְׁבְנָה אַ מִּשְׁבְנָה אַ מִּירַשְּׁנָה לָּהְיּ	2 fm.					
יִּנְשְּבְנָה יִיִּרְשֵּׁיּ מִיִּרְשְׁנָה אָנְה הַּעַשְּׁבְנָה f. הֵעַשְׁבְנָה הִעִּיבְיִּה הִיִּרְשְׁנָה	lf.	הַשַּׁבְנָה	תַּנְשֵׁבְנַה			
עַּיבִּשְׁבָּנָה הַיִּירִשְּׁנָה הַשַּׁבְּנָה בַּיָּה	, ,	ישבו	יירשוּ	יושבו		
PARTCP. act. מְיֵי pass. יְשׁוּב *נוֹשֶׁב	[f.	הַשַּׁבְנָה	תִּירַשְּׁנָה	וּאַנְּשֵׁבִנְּה		
	PARTCP. act. DW	*נוֹשָׁב				

Paradigms.		VERB properly PE Yon, "(y).			
HIPHIL.	HOPHAL.	KAL.	HIPHIL.		
הוֹשַּׁבְתִּי	הושַּבִתִי.		הֵימַֿבְתִּי		
הוֹשַּׁבְתְּ הוֹשֵּבְתְּ	הוּשַּׁבְתָּ הוּשַׁבְתְּ הוּשֵב *	7707	הַישַּׂבְתְּ הֵישַׂבְתְּ הישִׁבְּתִּ		
*הוֹשִׁיב הוֹשִּׁיבָה	הוְשְׁבָה	יַטֵּב (regular)	*הֵימִיב הֵימִּיבָה		
הושַבְנוּ הושַבְהֶנוּ הושַבְנוּ	הוּשַׁבְנוּ הוּשַׁבְוּנֶם הוּשַׁבְנֵּוּ		הַיּמַבְּתָּו הֵימַבְתָּ הֵימַבְנּוּ		
הוֹשִּׁיבוּ	הושבו		הֵימִּיבוּ		
הושיב* הושב הושיב*	*הוּשַׁב	יטב יָשוֹב	הימִיב* הימֵב*		
 הוֹשֵב*		יָמַב	*הִימֵב		
הוֹשָּׁיבִי	(mana)	יִמְבִי	הֵימָּיבִי		
הוֹשִּׁיבוּ	(none)	יִמָבוּ	הַימִּיבוּ		
הושַּבְנָה		יָמַבְנָה	הֵימֵּבְנָה		
אוֹשִּיב תוֹשִיב	אושב תושב	אִימַב תִּימַב	אֵימִיב הַימִיב		
תּוֹשָּׁיבִי יוֹשִׁיב*	תוּשָׁבִי יוּשֵׁב*	תִימְבִי יִימֵב*	הֵיסִּיבִי יִימִיב:		
תושיב	בשַיאַה	עֿימַב	הֵיטִיב		
נושיב תושיבו	נוּשָׁב תוּשְׁבוּ	נִימַב הִימִבוּ	הֵימִיבּר הֵימִיברּ		
תושַּׁבְנַה	תוּשַּׁבְנָה	תִּימַּבְנָה	תֵיְמֵבְנָה		
יוּשִּׁיבוּ תוּשֵּׁבְנָה	יוּשְּׁבְּוּ תוּשַּׂבְנָה	יִימְבְנֹּ תִּימַבְנָה	ַיִימִיבוּ הֵימֵיבְנָה יֵימִיבוּ		
*מוֹיצִיב	*מוּשָׁב	יִמוב .p. ימֵב יִמַב	מִימִיב		
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	VERB AYIN VAV, 15 (V).					
- D	KAL.	NIPHAL.	HIPHIL.	норнац.		
1. Perfect.  Sing. 1 c.	<u>ל</u> ְמִתִּי	נְקוּמֹוֹתִ <b>י</b>	ָהַקִימֹוֹת <b>ִי</b>	הולַמְתִּי		
$2 \int m$ .	*לַמִתָּ	*נְקוּמֹוֹתָ	*הַקִּימֹוֹתַ	הוקקמת		
Jr.	קמת	נקומות	הַקימות	הוקמת		
3 <i>∫m</i> .	*קָם	*נָקוֹם	*הַקִּים	*הוּקַם		
lf.	*לָּמָה	*נָלְּוֹמָה	*הַלִּימָה	הוּקְמָה		
Plur. 1 c.	קַׁמְנוּ	נְקוּמוֹנוּ	הַקימונוּ	הוקמנו		
2 ∫ <b>m.</b>	קַמְתֶּם	נקומוֹתֶם	הַקִימוֹתֶם	הוּקַמְתֶּם		
f.	קַמְתָּוֹ	נְקוּמוֹתֶן	- הַקִימוֹתֶן	הוַקִמְהֶן		
3 c.	לָמוּ	נָקֿוֹמוּ	הַלִּימוּ	הוקמו		
2. Inf. (constr.)	*קום	*הקום	* הַקִים	*הוּקם		
Inf. (absol.)	*קום	*הַקּוֹם	*הָקִים ,הָקָם			
3. Imp. Sing. m.	*קום	*הַקּוֹם	*הָקִם			
f.	*קֿוּמִי	*הָקּוֹמִי	*הָּלְימִי	(none)		
Plur. m.	קומו	<b>ה</b> קוֹמוּ	דָקֿימוּ דָ			
f.	*לְמְנָה	הַלֹּמְנָה	הָהָּמְנְיה			
4. IMPERF. (FUT.) Sing. 1 c.	אָקוּם	אָקוֹם	אָקים	אוקם		
$2 \int m$ .	תַּקוּםְ	תִקוֹם	תָּקִים	תוקם		
lf.	*תַּקוֹּמִי	*תַּקוֹמִי	תָּקִּימִי	תוקמי		
3 ∫m.	*יַקוּם	*יָקוֹם	*יָקים	*יוּקם		
$\int f \cdot$	תַּקוּם	תקים	תָּקִים	תוקם		
Plur. 1 c.	נָקוֹם	נקוֹם	נָקיָם	נוּקם		
2 fm.	תָקוּמוּ	תקומו	תַקימוּ	תוקמו		
$igl _f$ .	הָלְּוּמִוּ הְנִקוּמֶּינָה יָקוֹמוּ *הְנִקוּמֶּינָה	תַּלֹּמְנָה תַּלֹּמְנָה	תָּלִּמְנָה	תולַמְנָה		
3 ∫m.	יַקוֹמוּ	יָהֹוֹמוּ	יַקימוּ	יוּקְמַוּ		
f.	*הָקוּמֶינָה	יָּקְּנְמוּ תִּקְּמְנָה *נָקוֹם	יָהִימוּ *הַבְּמִנָה *מִקִים	יוּקמְוּ תּוּקַמְנָה *מוּקָם		
PARTCP. act. DP*	*קום pass.	*נַקוֹם	*מֵקִים	*מוּקִם		
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Paradigms.		VERB	AYIN YOD,	"(v).
PILEL.	PULAL.	KA	L.	NIPHAL.
ָקוֹבַ <b>ׂ</b> מְתִּי	קוֹלֵקְתִּי	בַּנִתי	בִּינוֹתִי	נְבוּנוֹתִי
वर्ष्यं व्य	वृंद्वेद्वत्	*בַּנִילַ	*בִּינוֹתֶ	נְבוּנִיתָ
קוממת	קוממת	בּֿנְתָּ	בִּינוֹת	נבונות
*קוֹמֵם	קוֹמֵם	<u>בְּוֹ</u>	* <u>ה</u> ין	*נָבוֹן
קוֹמְמָה	קוֹמְמָה	*בָּנָה	*בִּינָה	נָבֿוֹנָה
קוֹבֵוֹמְנוּ	קוֹמַמְנוּ	לַבּנוּ	בִּיכוֹנוּ	נְבוּנוֹנוּ
קימַמִּתֶם	קוֹמֵמִׁתְּתֵם	בַּנְתֶּם	בִּינוֹתֶם	נבונותם
קוֹמַמְתָּוֹ	קוֹמַמְהָּגוּ	בֿוֹמֶו	בִּינוֹתֶן	נְבוּנוֹתֶן
קוֹמְמוּ	קוֹבְימוּ	יַבָּנוּ	בִּינוּ	נָבֿוֹנוּ
קוֹמֵם	קוֹמֵם		*בין	
199		*בּוֹן		הַבּוֹן
קוֹמֵם		*בִּין		הַבּוֹן
קוממי		בָּינִי		as הקום
: קוֹמָמוּ	(none)	בַּינף		
קוֹמֵמ <u>ִ</u> מְנָה		•		
אַקוֹמֵם	אָקוֹמֵם	בִין		
הָקוֹמֵם	הָקוֹמֵם	בִיז		
תקוממי	תקוממי	בִֿינִי		
יקימם	יקומם		*י <u>ַר</u>	יבון
תקומם	תקומם	הָבִין		יקוֹם as
נְקוֹמֵם הַ-וֹממו	נְקוֹמֵם מהומני	ָנָב <b>ִי</b> ן		
הָקוֹמְמוּ	הַקוֹמִמוּ			
תְקוֹמֵמְנְה	תְּקוֹמֵמְנָה תַּקוֹמֵמְנָה	בִינֶּינָה		
יִקּיִמְמֶּוּ הִקּוֹמֵמְנָה	יְקוֹמְמְנְה הַקוֹמְמְנָה	ינר י	יָבִּינוּ הְבִינֶּינָה*	
	תִקוֹמַמְנָה			
מְקוֹמֵם	מְקוֹמָם	act. 73*	pass. 713*	נָבוֹן
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1. Perfect.	KAL.	NIPHAL.	PIËL.	
Sing. 1 c.	מָצָֿאתִי	נִמְצֵׁאתִי	מָצֵּאתִי	
2 fm.	מַצַאת	*נְמָצֵּאת	*מַצֵּאתַ	
f.	מַצאת	נמצאת	מצאת	
3 ∫m.	*בְּבָא	*נֹמִצְא	מַצֵּא	
lf.	מְצִּאָה	נִמְצְאָה	מִּצְּאָה	
Plur. 1 c.	מַבַּאנוּ	נִמְצֵּאנוּ	מַצַאנוּ	
$2 \binom{m}{}$	מָצַאתֶם	נִמִצֵאתֶם	מצאתם	
₹f.	מְצָאתֶן	נִמְצֵאתֶו	מצֵאתֶו	
3 c.	בְיצִאוּ	נִמְצְאוּ	מְצָאוּ	
2. Inf. (constr.)	מָצא	הַמָּצֵא	מַצֵּא	
Inf. (absol.)	בְּצוֹא	נִמְצא	מַצֹּא	
3. IMP. Sing. m.	*כִיצָא	הָפְצֵא	מצא	
f.	מִצְאִי*	הַּמְצִאִי	בַיצִּאִי	
Plur. m.	מִצְאוּ	הָפֵּיצָאוּ	מַצְּאוּ	
f.	יְּבֶּאנָה*	*הָמְצֶּׁאנָה	*מַצֶּאנָה	
4. IMPERF. (Fut.) Sing. 1 c.	אמצא	אַמצא	אמצא	
$2 \atop m.$	תַמְצָא	עַמָּגא	תמצא	
f.	הָמִצְאִי	הִּמַצִּאִי	תַמַצָּאָי	
3 ∫ m.	*יִכִיצָא	*יִמְצֵא	יִמַצֵּא	
Lf.	תִּמִצָּא	תִּמָּצֵא	תִמֵּצֵא	
Plur. 1 c.	נָמִצָּא	נפֿגא	נמצא	
2 ∫ <i>m</i> .	הִמִצְאוּ	תַּמְצאוּ	רתמצאו	
f.	תִּמְנֶּ <b>אנָה</b>	תּפְּצֶּׁאנָה	הְּמַבֶּּאנָה	
3 ∫ m.	יִמְצִאָּר	יפָצאוּ	יִמַצִּאוּ	
(f.	*תַּמְצֶאנָה	*הַפְּצֶאנָה	*הָּלֵשְׁאָנָה	
PARTCP. act. NY	בְצוּא pass. מָצוּא	נֹמָצָא	מִמֵּצֵא	
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Paradigms. Verb Lamed Aleph, (a3).

1 araaigmo.	VERB DAMED	TEETIN, W/ (a).	<b>'</b>		
PUAL.	HIPHIL.	норнац.	HITHPAËL.		
קַּצֵּאתִי	הָמְצֵּאתִי	הָמְצֵּאתִי	הָתְמַצֵּאתִי		
אַבְּאֹרָ*	*הָמָצֵאתָ	*הָמִצֵּאתָ	*הָתִמַּצֵּאתָ		
ָּמָצֵאת אַ	המצאת	הָמצֵאת	הָתְמַצֵּאת		
*ผู้รุ้ห	הִמְצִיא	*הָמִצָּא	התמצא		
מִצְאָה	הָמְצִּיאָה	ָהְמְצְאָה	הָתְמַצְאָה		
מָבַּאנוּ	הָכִוֹצֵאנוּ	הָמִצֵּאנוּ	הָתְמַנֵּאנוּ		
מָצֵאתֶם	הִמִּצֵאתֵם	הָמִצֵּאתֶם	הָתַמַצֵּאתֶם		
אָתֶן	הִמְצֵאתֶן	הָׁמְצֵאתֶו	הָתְמַצֵּאתֶן		
מִצְּאַרָּ	הִמְצִּיאוּ	הָמִצְאוּ	הָתְמַצְּאוּ		
מצַא	הַמִצִיא	הָכִּיצָא	הָתְמַצֵּא		
	הַמִּצֵא				
	הַמִצֵּא		הָתִמֵּצֵא		
	הַמְצִּיאִי		הָתְמַצִּאִי		
(none)	הַמִצִּיאוּ	(none)	הַתְמַצָּאוּ		
	*הַמְצֶּאנָה		*הָּתְכֵּיֶבֶּׁאנָה		
אַמָצָא	אַמִצִיא	אֹכוֹגֿא	אָתְמַצֵּא		
אָבֶאָה	תַּמִצִיא	הָׁמִבֶּא	תתמצא		
הָסֶצְאִי	תַּמִצִּיאִי	הָכִיצִאִי	תִּתְמַצְּאִי		
יִמְבָּא	יִמִצִיא	ימצָא	יִתִמַצֵּא		
فأكأخ	תַּמִצִיא	עַמִּצָא	תתמצא		
נמָצָא	נמציא	נִמְצֵא	נִתְמַצֵּא		
הַכִּוֹצִאוּ	תַמְצִיאוּ	הִמְצְאוּ	תתמצאו		
הָק¢ֶּאנָה	תַּמְבֶּאנָה	רְּמְנְּאנָה	תָּתְמַבֶּאנָה תַּתְמַבֶּאנָה		
יִמְצָאוּ	יַמִצִיאַר	יִמִּצְאַנּ	יִתְמַצְאָוּ		
*הָּכְיֶּבֶּאנָה	*תַּמְצֶׁאנָה	*הְּכִּיְבֶּאנָה	*הִּתְמַבֶּׁאנָה		
מָקְצָּא	מַמִּצִיא	מָמִצָּא	מִתְמַצֵּא		
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1. Perfect.  Sing. 1 c.  \$\frac{1}{2}\fm.\$ \$\frac{1}\fm.\$ \$\frac{1}{2}\fm.\$ \$\fra		· Little Little	, 117 ()-	
\$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$	1 PERFECT	KAL.	NIPHAL.	PIËL.
קּלִית בְּלִית בְּל בְּית בְּלִית בְּיל בְּית בְּלִית בְּיל בְּית בְּית בְּיל בְּית בְּית בְּיל בְּית בְּית בְּיל בְּית בְּיל בְּית בְּיל בְ		בָּלִיּתִי	נְּנְלֵיֹתִי	בְּלִיתִי
אַנְלֶה הַ בְּלֶה הַ בְּלֶית הַ בְּלֶית הַ בְּלִית בּבְלוֹת בּבְלוֹת בְּלִית בּבְלוֹת בְּלוֹת בְּלוֹת בּבְלוֹת בְּלוֹת בּבְלוֹת בְּלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בְּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלִית בְבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְלוֹת בְבְּלוֹת בְּבְלוֹת בְּבְלוֹת בְּבְלוֹת בְבְּלוֹת בְּבְלוֹת בְבְּלוֹת בְבְּבוֹת בְּבְית בְּבְלוֹת בְּבְּתוֹת בְּבְית בְּבְית בְּבְּבְית בְבְּבְית בְבְּבְית בְבְּבְית בְבְּבְית בְבְּבְית בְבְּבְית בְבְית בְּבְּית בְבְּית בְבְּית בְבְּית בְּבְּבְית בְּבְּית בְּבְּבְית בְּבְּבְית בְּבְּבְית בְּבְּבְית בְבְּית בְּבְית בְּבְּבְית בְּבְית בְבְּית בְּבְית בְּבְית בְּבְית בְּבְּבְית בְּבְית בְבְּבו	2 (m.	*נַלִיתַ	*נְגָלֵיתַ	*נְּלִיתַ
לַּנִיתָ הַ בְּנִיתָ הַ בְּנִיתְ הַבְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנְיתְ הַ בְּנִיתְ הַ בְּנְיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנְיתְ הַ בְּנְיתְ הַ בְּנְיתְ הַ בְּנִיתְ הַ בְּנְיתָ הַ בְּנְיִיתְ הַ בְּנְיִיתְ הַ בְּנְיתָ הַ בְּנְיתָ הַ בְּנְיתָ הַ בְּנְיתָ הַ בְּנִיתְ הַ בְּנְיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנְיתְ הַ בְּנְיתְ הַ בְּנְיתְ הַ בְּנִיתְ הַ בְּנִיתְ הַ בְּנְיתְ הַּיְ בְּיִיתְ הַּ בְּיתְ הָּבְיּיתְ הַ בְּנִיתְ הַ בְּיְיתְ הְיבְיּיתְ הַי בְּנְיתְ הְ בְּנְיתְ בְּיתְ בְּיתְ הְ בְּנִיתְ הְ בְּבְיתְ בְּיתְ בְּיתְ בְּיְיבְים בְּיְבְיתְ בְּיְיבְים בְּבְיתְ בְּיְיתְ בְּיְיבְּיתְ בְּיְיבְים בְּבְיתְ בְּיְיבְיתְ בְּיְיבְיתְ בְּיְיתְ בְּיְיבְּיְ בְּיְיבְּיְ בְּיְיְיבְּיְ בְּיְיתְ בְּיְיבְּיְיתְ בְּיְיתְ בְּיְיתְ בְּיְיבְּיתְ בְּיְ בְּיְיתְ בְּבְיּיתְ בְּבְיּיתְ בְּיְיבְיתְ בְּיְיבְיתְ בְּיְיבְּיְיתְ בְּבְיְיתְ בְ	<i>f</i> .	בַּלִית	נְגְלֵית	בַּלִּית
Plur. 1 c.       פַּלִינֵה בַּנְלִינֵה בַּנְלִית בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינִה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינֵה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַנְלִינְה בַּנְלִינְה בַּנְלִיבְה בַּנְלִינְה בַּנְלִיבְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִינְה בַּנְלִיבְה בַּנְלִינְה בַּבְלִיבְה בְּבְלִינְה בַּבְלִיבְה בְּבְלִינְה בַּבְלִיבְה בְּבְלִינְה בַּבְלִיבְה בְּבְלִינְה בַּבְלִיבְּה בְּבְינִיה בְּבְינִיה בַּבְייִב בְּיבְיב בְּבְיבְיב בְּבְייב בְּבְיבְיבְיב בְּבְיִית בְּבְיבְיבְים בְּבְיִיתוּבְלְיבָּה בְּבְיבְיבְים בְּבְיּבְים בְּנְיבְיב בְּבְית בְּבְייב בְּבְיּבְים בְּבְייב בְּבְיים בְּבְייב בְּבְייתוּם בְּבְייבְים בְּבְייבְם בְּבְייבְם בְּבְייבְם בְּבְייבְים בְּבְייבְם בְּבְייבְּבְיים בְּבְייבְם בְּבְייבְם בְּבְייבְים בְּבְייבְים בְּיבְייבְם בְּבְייבְים בְּבְייבְים בְּיבְיבְיים בְּיבְיים בְּיבְיבְיים בְּבְייבְים בְּבְייבְים בְּבְייְם בְּבְייבְים בְּבְייבְים בְּבְייבְים בְּבְייבְים בְּבְייבְיבְיבְיבְיבְיבְיבְיבְייבְיבְיבְיבְ	3 ∫ m.	*נַּלָה	*נִנִּלָה	* ּנִלָּה
בּלִיתֶם בּנְלֵיתֶם בְּלִיתֶם בִּנְלִיתֶם בִּנְלִיתֶם בּנְלִיתֶם בּנְלִיתֶם בּנְלִיתְם בַּנְלִיתְם בּנְלִיתְם בְּנִילִים בְּילִיתְם בְּנְלִיתְם בְּנְייִם בְּילִיתְם בְּנְייִם בְּילִים בְּילִים בְּילִים בְּילִים בּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּילִים בְּלִיבְם בּילִים בְּילִים בְּילִים בְּילִים בְּלִים בְּלִים בְּלִיים בְּילְים בְּילִים בְּילִים בְּילִים בְּלִיים בְּילְים בְּילְים בְּילִים בְּילְים בְּילִים בְּילְים בְּילְיים בְּילְים בְּילְים בְּילְים בְּילְים בְּילְים בְּילְים בְּילְים בְּילְים בְּיל	f.	*נֵלְתָה	*נְּנְלְתָה	*נְּלְתָה
לַּלִיתָן בְּלִיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בִּלְיתָן בַּלְיתָן בַּלְית בַּלְיתָן בַּלְית בְּבְלִית בַּבְלִית בַּבְלִית בְּבְלִית בְּבְלִית בְּבְלִית בְבְלִית בַּבְלִית בַּבְלִית בְבְלִית בַּבְלִית בְבְלִית בַּבְלִית בְבְלִית בַּבְלִית בְבְלִית בְבְלִית בְבְלִית בְבְלִית בְבְלִיתְן בַּבְלִית בְבְלִיתְן בַּלְיתָן בַּתְּיִם בְּבְלִית בְּבְלִיתְן בַּלְיתָם בְּבְלִית בְּבְלִיתְם בּבְלִיתְם בְּבְלִיתְם בְּבְלִית בְּלִיתְם בְּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִית בְּלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בּבְלִיתְם בְּבְלִיתְם בְּבְלִיתְם בְּבְלִיתְם בְּבְלִיתְם בְּבְלִיתְם בְּבְלִית בְּלְיתְם בְּבְלִית בְּלְיתְם בְּבְלִית בְּלְיתְם בְּבְלִית בְּלְיתְם בְּבְיתְּים בְּבְּיתוֹם בְּבְלִית בְּלְיתְם בְּבְלִית בְּלְיתְם בְּבְיתוֹם בְּבְלִית בְּלְיתְם בְּבְּלוֹת בְּלְיתְם בְּבְּית בְּלְיתְם בְּבְּית בְּלְיתְם בְּבְּיתְם בְּבְּיתוּ בְּלְיתְם בְּבְיתְם בְּיתְם בְּבְּיתְם בְּבְיתְם בְּבְּיתְם בְּבְּיתְם בְּבְיתְם בְּיתְּים בְּבְּיתְם בְּיתְּים בְּיתְּים בְּיתְּים בְּיתְּים בְּיתְּים בְּבְּיתְם בְּבְּיתְּים בְּיתְּים בְּבְּיתְם בְּבְּיתְם בְּבְיתְּים בְּיתְּים בְּיתְּים בְּיתְּים בְּיתְם בְּבְיתְם בְּבְיתְם בְּבְיתְם בְּבְּיתְם בְּבְּיתְם בְּבְּיתְּים בְּבְיתְם בְּבְיתְי	Plur. 1 c.	בַּלִינר	נְגְלִינוּ	בְּלִינוּ
בּלוּ בִּלְּוֹת בִּלְּוֹת בִּלְּוֹת בִּלְּוֹת בִּלְּוֹת בִּלְוֹת בַּלְּוֹת בַּבְּלִית בַבְּלִית בַּבְּלִית בַבְּלִית בַבְּלִית בִבְּלִית בַבְּלִית בַבְּלִית בַבְּלִית בַבְּלִית בַבְּלִיב בְּבִּלִית בַבְּלִית בַבְּלִית בִבְּלִית בַבְּלִית בִבְּלִית בְבִּלִית בְבְּלִית בִבְּלִית בְבְלִיבְת בִּבְלָיבָת בִּבְלָיבָת בִּבְלָיבָת בִּבְלָיבָת בְבְלִיבְת בְבְלִיבְת בְבְלִיבְת בְבְלִיבָת בְבְלִיבְת בְבְלִיבְת בְבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בְבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיב בּת בּבְלָיבָת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בְּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיבְת בּבְלִיב בּת בְּבְלִיבְת בּבְלִיב בּת בּבְלִיב בּת בְּבְלִיב בְּיב בְּבְּבְיב בְּבְּיב בְּבְלִים בְּבְּלִים בְּבְּלִים בְּבְּלִים בְּבְּים בְּבְּלִים בְּבְּלִים בְּבְּים בְּבְּלִים בְּבְּים בְּבְים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְּים בְּבְים בְּבְּים בְּיבְּים בְּבְּים	$2\int m.$	ּגְלִיתֶם	נְגְלֵיתֶם	נְּלִיתֶם
2. Inf. (constr.) Inf. (absol.)  3. Imf. (absol.)  3. Imf. Sing. m.  f.  Plur. m.  price m	f.	בְּלִיתֶן	נְגְלֵיתֶן	ּגִּלִיתָו
<ul> <li>Inf. (absol.)</li> <li>בּלה בִּלה בִּלְה בִּבְלה בִּלְה בִּבְלְה בִּבְלִה בִּבְלְה בִּבְלְה בִּבְלה בִּבְּלה בִּבְלה בִּבְּלה בִּבְלה בִּבְּלה בִּבְּלה בִּבְלה בִּבְּלה בִּבְלה בִּבְּלה בִּבְלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְלה בִּבְלה בִּבְלה בִּבְלה בִּבְלה בִּבְּלה בִּבְלה בִּבְלה בִּבְּלה בִּבְּלה בִבּבְּיבה בּבְּלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְּלה בִּבְּבְּיבּה בּבְּלה בִּבְּיבְּה בּבְּלה בּבְּיב בּבְּיבּה בּבְּלה בּבְּלה בּבּבְּיב בּבְּיבּם בּבְּבְּבְּיב בּבְּיב בּבְּיב בּבְּבְּיב בּבּבְּיב בּבְּיב בּבּבְּיב בּבְּיב בּבְּבְּיב בּבְּבְּבְּיב בּבְּבְּיב בּבְּבְּיב בּבְּבְיב בּבְּבְיב בּבְּבְּבְיב בּבְּבְּבְּבְּיב בּבּבְּבּב בּבְּבְּבְיב בּבְּבְּבְיב בּבְבּבְיב בּבְּבְּבְיב בּבְּבְיב בּבְּבְיב בּבְּבְיב בּבְּבְי</li></ul>	3 c.	*בָּלוּ	נְּלְוּ	בְּלֹר
מ. Imp. Sing. m.  מ. f.  م.	2. Inf. (constr.)	*גְּלוֹת	*הָנָּלוֹת	*בַּלוֹת
קּבָלי אָבְלִי הַהְּבָלי הַּבְּלי הַהְּבָלי הַהְּבָלי הַהְּבְלי הַהְּבָלי הַהְּבָלי הַהְּבָלי הַהְּבָלי הַהְּבָלי הַה הַבְּלִי הַה הַבְּלי הַה הַבְּלי הַה הַבְּלִי הַה הִבְּלִי הַה הִבְּלִי הַ הַ בְּבָּלִי הַ הַ הִבְּלִי הַ הַ בְּבָּלִי הַ הַ בְּבָּלִיבָ ה בְּבָּלִיבָ ה בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבְלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבְלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבְלִי הַ בְּבָּי הַ בְּבָּלִי הַ בְּבָּי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּלִי הַ בְּבָּי הַ בְּבָּלִי הַ בְּבָּי הַ בְּבָּלִי הַ בְּבָּי הַ בְּבָּלִי הַ בְּבְּלִי הַ בּי בְּיִבְּי הַ בְּבְּלִי הַ בּי בְּיִיבְ הַ בְּבָּלִי בְּ הַ בְּבָּלִי הַ בְּיִי בְּילִי בְּ ה בְּיִי בְּי בְּיבְי הַ בְּבְיי הָ בְּי בְּי בְּ בְּי הְ בְּיִי בְּי הַ בְּבְיי בְּ בְּי בְּיִי בְּי בְּי בְּיִי בְּי בְּיִי בְּי בְּי בְּי בְּיי בְּי בְּיּי בְּי בְ	Inf. (absol.)	בַּלה	נְגְלֹה	בַּלּה
Plur.       m.       בְּלוֹי הַהְּבֶּלוֹי הַהַּבְּלוֹי הַהַּבְּלוֹי הַהַּבְּלֵיבָה       בְּלוֹי הַהְּבָּלִיבָּה       בְּלוֹי הַבְּלֵיבָה         4. Imperf. (Fut.)       אַבְּלֶיבָּה       אַבְּלֶיבָּה       אַבְּלֶיבָּה         2 m.       הַבְּלֶיבָּה       הַבְּלֶיבָה         3 m.       הַבְּלֶיבָה       הַבְּלֶיבָה         3 m.       הַבְּלֶיבָה       הַבְּלֶיבָה         4 m.       בְּבֶלֵיה       הַבְּלֶיבָה         4 m.       בְּבֶלֵיבָה       הַבְּלֶיבָה         5 m.       הַבְּלֶיבָה       הַבְּלֶיבָה         6 m.       הַבְּלֶיבָה       הַבְּלֶיבָה         6 m.       בְּלֶיבָה       בְּלֶיבָה         6 m.       בְּלֶיבָה       בְּלֶלִיבָה         6 m.       בְבֶלֵיבָה       בְבֶלֵיבָה         1 m.       בַבְלֶיבָה       בְבַלֶיבָה         2 m.       בְבֶלֶיבָה       בַבְלֶיבָה         3 m.       בַבְלֶיבָה       בַבְלֶיבָה         3 m.       בַבְלִיבָה       בַבְלֵיבָה         2 m.       בַבְלִיבָה       בַבְלֵיבָה         3 m.       בַבְלֵיבָה       בַבְלֶיבָה         3 m.       בַבְלֵיבָה       בַבְלֵיבָה         2 m.       בַבְלֵיבַה       בַבְלֵיבַה         3 m.	3. IMP. Sing. m.	*נְלֵה	*הָנָלֵה	*נַלָּה
f.       אַנְלֶינָה       אַנְלֶינָה       אַנְלֶינָה       אַנְלֶינָה         4. Imperf. (Fut.)       אַנְלֶיה (Fut.)       אַנְלֵיה (Fut.)       אַנְלֵיה (Fut.)       אַנַלְיֹה (Fut.)	f.	*בְּלִי	*הנָלִי	*בַּלִּי
אַבְלֶּה (Fut.) אָבְלֶּה (Fut.) אָבְלֶּה (Fut.) אַבְּלֶּה הִבְּלֶּה הִבְלֶּה הִבְּלֶּה הִבְּלֵּה הִבְּלֶּה הִבְּלֶּה הִבְּלְּה הִבְּלֶּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵּה הִבְּלֵיה הִבְּלִּה הִבְּלָּה הִבְּלִּה הִבְּלִיה הִבְּלִיה הִבְּלִיה הִבְּלִיה הִבְּלִיה הִבְּלִיבְה הִבְּלִּה הִבְּלִּה הִבְּלִּה הִבּל הִבְּיב הִבְּלִיבְה הִבְּלִיבְּה הִבְּלִיבְּה הִבְּלִיבְּה הִבְּלִיבְּה הּבּלְיבְה הִבְּלִּה הִבְּלִּה הִבְּלִּה הִבְּלִּה הִבּלְיבָּה הּבּבּלְיבָּה הִבּבְלִיבְּה הּבּלְיבְּה הּבּבְלִיבְּה הִבְּבְלִיבְה הִבּבְלִיבְה הִבּבְלִיבְּה הִבּבְלִיבְה הִבּבְלִיבְה הִבּבְלִיבְּה הִבּבְּיבְה הְבּבּלְיבְה הִבּבְּיבְּה הְבּבּלְיבְה הִבּבּלְיבְה הִבּבְּיבְּה הְבְּבְּיבְּה הִבּבְּיבְּה הְבּבּלְיבְּה הְבּבּלְיבְּה הִבּבּלְיבְּה הּבּבְּיבְּה הְבּבּבְיבְּה הְבּבּבְיּה הּבּבְּיבְּה הּבּבּבְיה הְבּבּבּיבְּה הּבּבּבְיה הּבּבּבְיים הּבּבּים הּבּיבּים הּבּבּבְיים הּבּבּים הּבּבּים הּבּבּיים הּבּבּבּיים הּבּים הּבּבּיים הּבּיּים הּבּבּיל הּיים הּבּיים הּבּבּיים הּבּיים הּבּיל הּיים הּבּיים הּבּיּבּיים הּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבּיים בּיּבְיים בּיבְּיים בּיבְּיבְּיים בּיבְּיבְּיים בּבּיל הּיבּיים בּיבְּייבְּיים בּיבְּיים בּיבְי	Plur. m.	בלר	הָבָּלוּ	בַּלוּ
Sing. 1 c.  2 m.  4 m.  4 m.  5 m.  6 m.  7 m.  8 m.  6 m.  9 m.  10 m.  11 m.  12 m.  13 m.  14 m.  15 m.  16 m.  17 m.  18 m.  18 m.  19 m.  10 m.  10 m.  10 m.  10 m.  10 m.  11 m.  12 m.  13 m.  14 m.  15 m.  16 m.  17 m.  18 m.  18 m.  18 m.  19 m.  10 m.  10 m.  10 m.  11 m.  12 m.  13 m.  14 m.  15 m.  16 m.  17 m.  18 m.  19 m.  19 m.  19 m.  10 m.	f.	*בְּלֶי <b>נְה</b>	*הִנְּלֶיֹנְה	*נַּלֶּינָה
קּבָלֶה הִנְלֶּה הִנְלֶינְה הִנְלֶינְה הִנְלֶינְה הִנְלֶינְה הִנְלֶינְה הִנְלֵינְה הִנְלֵינְה הִנְלֵינְה הִנְלֵינְה הִנְלֵינְה הִינְלִינְה הִנְלֵינְה הִנְלֵינְה הִינְלִינְה הִינְלִינְה הִנְלֵינְה הִינְלֶינְה הִינְלִינְה הִינְה הִינְלִינְה הִינְה הִינְיִינְה הִינְה הִינְה הִינְיִינְה הִינְה הְיִינְה הִינְה הִינְה הְיִינְה הְיִינְיה הְיִינְה הְיִינְה הְיִינְה הְייִינְה הְייִינְיה הְייִינְיה הְייִינְיה הְייינְיה הְיייִיים הְיייייייייייייייייייייייייייייייייי	4. IMPERF. (Fur.)	אַנְלֵה	אַנַלַה	אנלה
אַנְבֶּלֶּה אִנְבֶּלֶּה אִנְבֶּלֶּה אִנְבֶּלֶּה אִנְבֶּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְּלֶּה אִנְבְלִּיִּ הִינְבְלִּיִּ הִינְבְלִּיִּ הִינְבְלִּיִּ הִינְבְלִּיִּ הִינְבְלִיּ הִינְבְלִיּ הִינְבְלִיּ הִינְבְלִינְ הִינְ אִינְ הִייִ אִּבְלִינְ הִינְ אִינְ הִינְ הְינִים הְּיִינְ הִינְ הְיִינְ הִינְ הְיִינְ הְיִינְ הְיִינְ הְיִינְ הְיִינְ הְיִינְ הְיִינְ הְיִינְ הְיִּינְ הְיִינְ הְיִּינְ הְיִינְ הְיִּינְ הְּיִינְ הְיִינְ הְּיִינְ הְּיִינְ הְיִּינְ הְיִינְ הְּיִּינְ הְּיִינְ הְיִינְ הְּיִינְ הְיִינְ הְּיִינְ הְּיִינְ הְּיִינְ הְּיִינְ הְּיִינְ הְּיִינְ הְּיִינְ הְּיִּיּיְ הְּיּיְיְ הְּיִינְ הְּיּיְיְ הְּיּיְיְיּיְיּיְיְּיְיְיּיְ הְּיְיְּיְי	$2 \binom{m}{2}$	הִגְּלֶה	תַּבֶּלֵה	תַּלֶּה
לְּבֶּלֶה הִּבְּלֶה הִיבְּלֶה הִיבְּלֶה הִיבְּלֶה הִיבְּלֶה הִבְּלֶה הִבְּלֶה בִּנְלֶה בִּלְיִּנְה הִיבְּלֶינְה הִיבְּלֶינְה הִיבְּלֶינְה הִיבְּלֶינְה בִּלְיִּנְה בִּיבְלִינְה בִּיבְלִינְה בּיבְלִינְה בּיבְה בּיבְלִינְה בּיבְיה בּיבְלִינְה בּיבְיה בּיבְלִיבְה בּיבְלָיה בּיבְיה בּיבְיה בּיבְלִיה בּיבְיה בּיבְיה בּיבְלִיה בּיבְלִיה בּיבְלִיה בּיבְיה בּיבְיה בּיבְלִיה בּיבְלִיהְה בּיבְיה בּיבְיה בּיבְלִיה בּיבְיה בּיבְיה בּיבְיה בּיבְלִיה בּיבְיה בּיבְּיה בּיבְיה בּיבּיה בּיבְיה בּיבּיה בּיבְיה בּיבְיה בּיבְיה בְּיבּיה בּיבְיה בּיבְיה בּיבְיה בּיבְיה בּיבּיה בּיבְיה בּיבּיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בּיבְיה בּיבּיים בּיבְיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בּיבְיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בּיבּיה בּיבּיה בּיבְיה בְּיבְיה בְּיב	\{f. \	*הִגְלִי	*תּבָּלִי	*הִנַלִּי
רוער. 1 c. בְּבֶּלֶה בִּבְּלֶה בִּבְּלֶה בִּבְּלֶה בִּבְּלֶה בִּבְּלֶה בִּבְּלֶה בִּבְלֶּה בִּבְלֶּה בִּבְלֶּה בִּבְלֶּה בִּבְלֶּה בִּבְלֶּה בִּבְלֶּהְ בִּבְלִּהְ בִּבְלִּהְ בִּבְלִּהְ בִּבְלִּהְ בִּבְלִּהְ בִּבְלִּהְ בִּבְלִּבְּה בִּבְלִּבְּה בּבְלֶּבְּה בּבְלֶּבְה בּבְּלֶבְּה בּבְלֶּבְה בּבְּלֶבְה בּבְלֶבְה בּבְבְּלֶבְה בּבְּבְלֶבְה בּבְבְּלֶבְה בּבְבְּלֶבְה בּבְבְּלֶבְה בּבְבְּלֶבְה בּבְבְּלֶבְה בּבְבְּלֵבְה בּבְבְּלִבְּה בּבְבְּלְבְּה בּבְבְּלְבְּה בּבְּלְבְּה בּבְּבְּבְּלְבְּה בּבְבְּלְבְּה בּבְּבְלְבִּה בּבְבְּלְבְּה בּבְבְּלְבְּה בּבְבְּבְּבְּבְּבְּבְּבְּה בּבְבְּלְבְּה בּבְבְּבְּבְּה בּבְבְּבְּה בּבְבְּבְּבְּה בּבְבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּבְּ	3 ∫ <i>m</i> .	*יִ <b>גְ</b> לֶה	*יָבֶּלֶה	*יַבַלֶּה
2 m. הְגַלֵּלוּ הִגְּלֶלוּ הִגְּלֶלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵלוּ הִגְּלֵינְה הִגְּלֶינְה הִגְּלֵינְה הוּבְלֵינְה מוּבְלֵינְה מוּבְלֵינָה הוּבְלֵינָה הוּבְילִינְה הוּבְילִינְה הוּבְילֵינְה הוּבְילִינְה הוּבְילִינְה הוּבְילִינְה הוּבְילִינְה הוּבְילִינְה הוּבְילִינְה הוּבּיל הוּבְילִינְה הוּבּיל הוּביל הוּיים הוּביל הוּביל הוּביל הוּביל הוּביל הוּיים הוּביל הוּביל הוּיים הוּביל הוּיים הוּביל הוּביל הוּיים הוּביל הוּיים הוּביל הוּיים הוּביל הוּביל הוּיים הוּביל הוּיים הוּיים הוּביל הוּיים הוּביל הוּיים הוּיים הוּיים הוּיים הוּביל הוּיים הוּיים הוּיים הוּים הוּיים הוּיים הוּיים הוּיים הוּיים הוּיים הוּיים הוּיים הוּיי	C	תִּנְלֶה	הִנְּלֶה	הְנַלֶּה
לָּרָ הְּבְּלֶינְה הִּנְּלֶינְה הִּנְלֶינְה הִּנְלֶינְה הִּנְלֶינְה מִּבְּלֶינְה מִּבְּלֶינְה מִּבְּלֶינְה מִבְּלֵינְה מִבְּלֶינְה מִבְּלֵינְה זְּבְלִינְה זְּבְלִינְה זְּבְלִינְה זִּבְלִינְה זִּבְלִינְה זִּבְלִינְה זִּבְּלֵינְה זִּבְּלֵינְה זִבְּלִינְה זִבְּלֵינְה זִבְּלִינְה זִבְּלִינְה זִבְּלִינְה זִבְּלִינְה זִבְּילִינְה זִבְּלִינְה זִבְּילִינְה זִבְּלִינְה זִבְּילִינְה זִבְּלִינְה זִבְּילִינְה זְבִּילְיִנְה זְבִּילְיִנְה זְבִּילְיִנְה זְבִּילְיִנְה זְּבְּילִינְה זְבִּילְיִנְה זְבִּילְיִנְה זְּבְּילִינְה זְּיִּבְּיִּה זְּבְּלִינְה זְּבְּילִינְה זְּבְילִינְה זְּבְילִינְה זְּבְיּיִּיְיִיּה זְּיִּיְרָּה זְּיִּיְרְיִיִּיְיִּיְיִיְיִּיִּיְר זְּיִּיְרְיִיִּיִּיִּיִּיִּ זְּיִּיִּיְר זְּיִיִּיִּיִּיִּיִּיִּיִּיִּיִּיִּיִּיִּי		נגלה	ננָלָה	נגַלֶּה
*הְּגַלֶּינָה * הִנְּלֶיֹנָה אַ יִּתְנָּלֶיֹנָה	$2 \begin{Bmatrix} m. \\ \\ \end{bmatrix}$	۶, براد ۱۷	T •	- •
*הְּגַלֶּינָה * הִנְּלֶיֹנָה אַ יִּתְנָּלֶיֹנָה	Lf.	תִּנְלֶינָה	תִּבְּלֶינָה	ּתְנֻלֶּינָה
*הְּגַלֶּינָה * הִנְּלֶיֹנָה אַ יִּתְנָּלֶיֹנָה	3	יִּנְלוּ	יִבְּלוּ	
Partep. act. אַנְלֶה מּנּלֶה * נְּלְנִי pass. *נְּלֶה * בְּנְלֶה * בְּנְלֶה * בְּנְלֶה * בְּנְלֶה * בְּנְלֶה *		*תִּנְלֶינָה	*תְּבֶּלֶינָה	*תְּנַלֶּינָה
	PARTOP. act. בֶּלֶה*	pass. בְּלוּי*	*נִנְלֶה	*מְנַלֶּה

Paradigms. Verb Lamed He, לה (h).

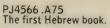
, PUAL.	нірніс.	норнац.	НІТНРАЁЬ.		
בְּלֵיתִי	הִגְלֵיֹתִי	הָגְלֵיֹתִי	הָתְנַּלֵיֹתִי		
*נְּלֵיתַ	*הִּגְלֵיֹתַ	*הַּגְלֵיתַ	*הִתְּנֵלֵיתָ		
בָּלֵית	הְּגְלֵית	הָגְלֵית	התנַלֵּית		
*גָּלָה	*הִּנְלָה	*הָּגְלָה	*הִתְנַלְּה		
*גַּלְתָה	*הְגְלְתָה	*הָּגְלְתָה	*הָתְנַּלְתָה		
בְּלִינר	הְּגְלִינוּ	דָרְלִינוּ	הָתְבַּלִּינוּ		
<b>ָּ</b> בַּיתֶם	הגליתם	הָנְלֵיתֶם	הִתְנַלֵּיתֶם		
בּלִיתָן	הָגְלֵיתֶו	הָנְלֵיתֶן	הִתְנַלֵּיתֶוּ		
בְּלֹר	הגלו	הָגְלוּ	התְבַּלוּ		
*גָּלְוֹת	*הַגְלוֹת	*הָגְלוֹת	*הִתְנַּלִּוֹת		
*גְּלִה	הַגְלֵה	*הָּנְלֵה	*הַתְּנַלּה		
	*הַּנְלֵה		*הָתְנַלֵּה		
(none)	*הַּגְלִי	(	התנלי		
(none)	הַּגְלוּ	(none)	بنرقود		
	*הַנְלֶיֹנָה		*הִתְּבֵּלֶינָה		
אָגְלֶה	אַגְלֶה	אַגלֵה	אָתנַלֵּה		
חָנֶלֶה	תַּגְלֶה	הַּנְלֶּה	תֹתנַלֶּה		
*תְּבָּלִי	*תַּגְלִי	יּהָגלִי*	*תִּתְנַלִּי		
*יָגְלֶּה	*יַּגְלֶה	*יַּגְלֶה	*יִתְנַלֶּה		
תנקה באב	תֵגלֶה בני	הָּנְלֶה	הִּתְבַּלֶּה		
בְּגְפֶּה	בַּנְכֶּה	נָגְלֶה	נִתְנַּלֶּה		
1211	תַּנְלוּ - בב	רָּנְלְּרָּ זֹיִ	ילילוּבְּנְּנִ		
֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֖֝	תַּגְּכֶינָה	תָּגְלֶינָה בּגַּינָה	יִּתְנַּלֶּינָה יִתְנַּלּוּ יִתְנַּלּוּ		
1727	רייי) תַּגְלֶינָה יַנְלוּ	יְּבְלֵינָה תְּגְלֶינָה יָגְלוּ	יִרְנַבֵּלּיּ		
*תְּגֶלֶינְה	*הַּגְלֶינָה *פַגלֶה	*תנכינה	*הִּתְנַּלֶּינָה		
יביגלֶה* 29	*פַגלֶה	ַבְּיָּבֶּיָּ מְנְלֶה*	*מִתְנַּלֶּה		
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